

**THE IDOLATRY OF A "BAD" PARENTAL IMAGE AS A
FRUSTRATION TO BECOMING A WHOLE PERSON**

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PREFACE

In approaching this study, I find that my own spiritual journey has brought me to this place. Since I have such a deep personal investment in this subject, I feel that it is appropriate to spell out my biases, convictions and vantage point as clearly as I am able to be aware of them in myself at this time.

I have believed for a number of years that the explorations of and guidance in the inner world as carried on by some of the spiritual directors and mystics of the Christian Church had a kinship with the psychological insights into personality as discovered by the behavioral scientists. Over the years I found more and more material being written about the relationship of religion and psychology. Thereby I discovered new keys to understanding the interrelationship of two fields of thought, theology and psychology, and the interrelationship of two professions, psychiatry and pastoral counseling. However, it was not until I began to be grasped by and to grasp the truth of some of the subsequent subject material that I felt that I had really gone through the door that opened out into the light where I could really see my own inner world and the inner world of other men with some psychological and theological clarity at the same time. Here at last it seemed that I could see the psychodynamics operating in the individual in terms of his own spiritual search. Here in the psychological realm of man's experience the theological meaning of man's being created in the image of God, his fall and his redemption became illuminated.

I hope that some of the by-products of this study will be the influence it may have in terms of some of the following issues and concerns, which I see as crucial in the field of pastoral counseling.

1. There is a uniqueness in pastoral counseling that goes far beyond the fact that it may be done in a particular context (the Church) or it has some special resources such as Scripture and prayer. Too often pastoral counseling has been seen as an eclectic movement which simply utilizes the best that has been developed in other schools of psychotherapy, and places its benediction upon it in the life of the Church. My contention is that the following material offers a basic contribution to the theory of personality and to the therapy of persons from the point of view of pastoral counseling.
2. It is a farce to make a sharp division of labor between letting the psychiatrist deal with unconscious material and the clergy deal with conscious material. The clergyman is dealing with unconscious material in the lives of his people all of the time, no matter whether he is preaching or in conflict with a deacon in a board meeting. True, the clergyman's training in the understanding of man's inner world and the unconscious has only begun to take the initial steps needed for the minister to cope adequately and therapeutically with individuals. Hopefully, pastoral counseling may be the prophetic voice that speaks to the Church and to the theological seminaries for an ever-broadening and deepening education for the clergyman in the life of the inner world.

3. The Church is on the threshold of recovering its ministry in depth to man and his troubled soul. Clergymen are not to become amateur psychiatrists. They are simply to recover that authentic part of the Church's ministry which is to "heal the sick and cast out demons."¹ My contention is that the Church lost contact with man's inner world and with its own healing ministry many years ago, and it has been judged for so doing. I feel that it has been through men from Freud to Fromm who stood outside of the Church, that God has called the Church back to one of its genuine ministries. In other words, I believe that the pioneers in psychiatry and psychology, in many ways, have been "amateur pastoral counselors," though they might pale at the thought. Thus I feel that the Church is in the process of recovering a domain of its responsibility that originally belonged within the ministry of the Church. That domain is the inner world of man with its sickness and its health.
4. Through this subject material, pastoral counseling may be enabled to see not only its analytic task more clearly than before, but may also be able to see its synthetic task more pointedly. Thus pastoral counseling will be more of a "holistic analysis," to use Angyal's term.²

¹Matt. 10:8.

²Andras Angyal, Foundation for a Science of Personality (New York: Commonwealth Fund, 1941), p. 14.

Dr. Robert Gerard has pointed in this direction with these words:

Analysis is a separation of the whole into component parts in order to be able to understand the nature, function and relationship of these parts, but analysis is not enough in psychotherapy. We need to go beyond analysis without discarding what is of value in analysis. We need to translate analytic understanding and insight into actual change in our feelings, our attitudes and behavior. In short, the goal is not analysis; it is much more. It is synthesis, namely an integration, a wholeness, a unity, a harmonious use of all of our functions, of all of our potentialities, of all of our drives. The word "synthesis" comes from the Greek word "syn" which means "together," and the Greek word "thesis" meaning "a placing." So synthesis is a placing together, a putting together of parts so as to form an integrated whole. As far as the psyche of a human being is concerned then, psychosynthesis refers to the integration and harmonious expression of the totality of our human nature--physical, emotional, mental and spiritual. So the goal is synthesis, a creative whole. You cannot be synthesized without having some kind of a center around which synthesis is to take place; otherwise, everything goes all over the place and nothing is really integrated. So we may say that first, synthesis should occur around a personal center, the conscious ego, the "I," in what we may call a personal psychosynthesis, namely the synthesis of the personality--physical, emotional and mental.

Eventually, psychosynthesis may occur around a deeper center which, for lack of a better word, we may call a spiritual center, a spiritual Self of which the little self of our everyday life is only a reflection in the field of consciousness. So the potential goal (which may not be achieved in many individuals but at least is a potential) is not only a personal psychosynthesis, which is an effective integration of a personality, but also a spiritual psychosynthesis; i.e. an integration of the personality with a spiritual center, of which the integrated personality then becomes an instrument of expression in this world.³

One of my contentions in the paper is that a man tends to center around some image and that by the process of analysis he will

³ Robert Gerard, "Psychosynthesis: A Psychotherapy for the Whole Man," Psychosynthesis Research Foundation, Issue No. 14 (1964), 2-4.

discover what image he is centered around, and then through the process of synthesis he will be able to center his life around that (God) which can give to his life a sense of wholeness.

5. The two concepts of images and idolatry are of profound importance in both a psychological and a theological understanding of man. The paper will spell this out in detail, and the challenge is set forth here in the words of Paul Tillich:

We can replace God by the products of our imagination, and we do. Although mankind is not strange to God, it is estranged from Him. Although mankind is never without God, it perverts the picture of God. Although mankind is never without the knowledge of God, it is ignorant of God. Mankind is separated from its origin. It lives under a law of wrath and frustration, of tragedy and self-destruction, because it produces one distorted image of God after another and adores those images. The answering theologian must discover the false gods in the individual soul and in society. He must probe into their most secret hiding places. He must challenge them through the power of the divine Logos which makes him a theologian. Theological polemic is not merely a theoretical discussion but rather a spiritual judgment against the gods which are not God, against those structures of evil, those distortions of God in thought and action. No compromise or adaptation or theological self-surrender is permitted on this level, for the first commandment is the rock upon which theology stands. There is no synthesis possible between God and the idols. In spite of the dangers inherent in so judging, the theologian must become an instrument of the divine judgment against a distorted world.⁴

In a way, I view my task in this study from the vantage point of one who would see man's central problem as his attachment to an image or images which are less than God and therefore

⁴Paul Tillich, *The Shaking of the Foundations* (New York: Charles Scribner's Sons, 1948), pp. 128-129.

idols. Thus, if it can be shown that the basic cause of inner frustration in man's life or emotional sickness, if you will, is caused by attachment to images which have become idols, then the Christian Church has a profound message to speak in relationship to the cause of man's inner distress and emotional sickness, and to the therapy and the healing and the curing of that distress that man might experience his wholeness in Christ.

My faith is that the true nature of God is focused in the person of Jesus Christ. We may have a distorted image of Him and even make an idol out of that image. But nevertheless I believe that as we come closer to the authentic Jesus we come closer to experiencing not only the mature and whole person, but also the divine working in and through His humanness.

6. The research methodology is twofold. First comes the task of surveying and summarizing the relevant literature in regard to image and object-relations theory and therapy. There has been no attempt to pull together this literature before, and this task seems a necessary first step in laying the foundations for further research in this area. Likewise, a summation of the only known psychological theory of psychodynamics that deals with idolatry (by Dr. Wilfried Daim) as a main cause of psychopathology seems indicated.

The second method of research, which will need much further

investigation beyond the scope of this study, is the clinical evidence to support the hypothesis that the idolatry of a bad parental image is a frustration to becoming a whole person. It seems that this subject opens up many new avenues of exploration, and I hope that while the clinical evidence will be supportive, it will also be stimulating in pointing in new directions for research. Thus it may seem that some strands of thought in regard to the idolatry of parental images are not tied together neatly; it has been tempting to move into related themes and at times these are spoken of, but I have attempted to keep to the central focus while alluding to other related concerns for further study.

In this task, I wish to express particular appreciation for the mutual sharing, intellectual stimulation and emotional encouragement from those who have been engaged in exploring in this particular field, to Dr. Carroll Wright, Dr. Paul Fairweather, the Rev. Dunham Wilson, and Dr. W. Earl Biddle, who have given of themselves personally with their rich experience to my own thinking in this regard. Though I have not met them personally, I also hold in high regard for their contribution to my thinking Dr. Ronald D. Fairbairn and his interpreter in England, Dr. Harry Guntrip, for their spelling out of some of the implications of an object-relations theory of personality, and to Dr. Wilfried Daim, a German psychiatrist, for his stimulating thinking in regard to idolatry.

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INTRODUCTION

Pastoral counseling in recent years has usually been oriented in one of four general directions. Many pastoral counselors begin their training from a Rogerian or non-directive orientation and some may continue to function mainly in this framework. Some pastoral counselors either begin or later move into a more classical analytical approach to their counseling, with an understanding of personality and its development from a traditional Freudian point of view. A third group has been impressed by the Jungian school of thought and has attempted to make some integration of the Christian faith with Jungian thinking. We might even add a fourth school of pastoral counselors who are eclectic in the sense of taking from a variety of schools whatever seems to be helpful to utilize in a given counseling situation. This paper seeks to explore another approach to pastoral counseling which can be labeled either an image theory of personality and therapy in the terms of Dr. W. Earl Biddle, or an object-relations theory as propounded by Dr. W. Ronald D. Fairbairn. For the purpose of this paper, I am equating Dr. Biddle's use of the term "image" with Fr. Fairbairn's use of the term "object-relations." It has mainly been through the work of such men as Dr. Carroll J. Wright, Jr., Dr. Paul Fairweather and the Reverend S. Dunham Wilson that the contributions of the image-object relations theory have been interpreted and elaborated upon meaningfully for pastoral counseling.

Here and there students of personality are pointing out in their writings and research the basic importance of the imagination. In the

field of pastoral counseling there are also a few voices who are beginning to suggest that the real bridge between the psychological and the spiritual is in the realm of man's imagination. Thus it is important at the outset to set forth the opinions of various scholars as to the importance of research in this area of the imagination, the images, and object-relations. In 1960 D. O. Hebb wrote of the fact that we are now moving beyond the psychological revolution in America that was behaviorism:

In the psychological revolution, the second phase is now getting under way. The first banished thought, imagery, volition, attention, and other such seditious notions. The sedition of one period, however, may be the good sense of another. These notions relate to a vital problem in the understanding of man, and it is the task of the second phase to bring them back.¹

In the most recent analysis of the history and the potential research in the field of imagery, Robert R. Holt has written:

During scientific psychology's early days imagery was a major topic. The controversy over imageless thought became a death struggle of introspection and imagery was one of the main foci of Watson's attack in the polemics that founded behaviorism. In the fashionable scorn for mentalism that was quickly professed by psychologists in the United States, imagery was ostracized as a topic of scientific concern. During the past dozen years it has started to come back, brought along into psychology's best parlors by high prestige relatives from "harder" disciplines like brain research, or by good customers looking for psychological help with a number of practical problems. Many psychologists who had been trained during the period when it was not considered proper to mention such things did not recognize the varieties of imagery and often mistook them for hallucination, which was supposed to be an exclusively pathological manifestation. Now, however, it is being rediscovered that normal prosaic folk and not just psychotics can hallucinate, given the right circumstances. Meanwhile, the methodical

¹D. O. Hebb, "The American Revolution," American Psychologist, XV (December 1960), 736.

approach of psychology had been slowly changing so that it became simple to conceptualize subjective phenomena as part of the inner workings of a theoretical model. An interest in thinking became modish again, even in forms of cognition, that seem to have expressive or stylistic, not necessarily adaptive significance. The subject world of images and the like had progressed from being at first the total subject matter of psychology, then a marshy realm of uninteresting epi-phenomena and now a legitimate output of a theoretically constructed psychic apparatus, and perhaps especially interesting one, since it may give something of a look inside the famous black box. Throughout all this, the working clinician has never tried to do without either behavioral observation or reports of subjective reaction. He cannot afford the luxury of any theoretical ascetism about his data. He needs any information he can get from his patients and learns that reports of non-verbal images are often valuable communications in a primary-process modality. In his clinical work he proceeds empirically, noticing everything that differentiates patients, everything that helps him to evaluate, understand and treat the individual. When he writes, however, he tries to sound more theoretical and he has usually been much influenced by one or another version of psychoanalytic theory. Ironically, psychoanalysis has had as little systematic interest in images as academic psychology, which may have turned the attention of clinical psychologists away from these fascinating and illusive phenomena. Now that the tide has turned on the experimental beaches of clinical psychology, the working clinicians may be counted on to take the plunge. Critical observation can make many important contributions to our understanding of the numerous form varieties of imagery; come on in--the water's fine!²

There also has been stimulation from a variety of fields, some of which are on the frontiers of research. For example, the research on sensory and perceptual deprivation, such as those reported by the McGill subjects, have stimulated interest in images whether they are called hallucinations or what not. Also the interest in hallucinogenic drugs which began with the discovery of lysergic acid has also contributed to the attention of images. The work of Penfield and Jasper in

²Robert R. Holt, "Imagery: The Return of the Ostracized," American Psychologist, XIX, 4 (April 1964), 263.

their neurological discoveries has also played a part in encouraging interest for some research in the field of imagery. From a more popular point of view, a plastic surgeon, Dr. Maxwell Maltz, in his book Psychocybernetics, has emphasized the importance of the self-image and its effect upon one's emotional growth and personal success. Even in the field of extrasensory perception, we have Gardner Murphy writing the introduction to Rene Warcollier's book Mind to Mind in which Dr. Murphy says, "As the telepathic impulse takes shape it wells up into the consciousness of the receiver or 'percipient' and takes the form of images."³ While these fields are not the object of our direct concern in this paper, it is nevertheless relevant to recognize the breadth of resurging interest and research in the whole field of imagination and imagery.

Let us turn now to some of the thinking of those men who are concerned about images and object-relations and the importance of the imagination as it is more relevant to the nature of this paper. Thomas Szasz, the psychiatrist, has written: "The psychology of object-relationships--which I hold to be the quintessence of present-day psychoanalysis--presupposes the need for objects. If so viewed, the task of psychoanalysis as a science is to study and elucidate the kinds of objects people need and the exact way in which they need them." Dr. Fairbairn, who has done so much of the pioneering research in the

³ Rene Warcollier, Mind to Mind (New York: Collier Books, 1963), p. 16.

⁴ Thomas Szasz, The Myth of Mental Illness (New York: Hoeber-Harper, 1961), p. 143.

psychology of object-relations, has written:

In my opinion, it is high time that psychopathological inquiry which in the past has been successively focused, first upon impulse and later upon the ego, should now be focused upon the object towards which impulse is directed. To put the matter more accurately if less pointedly, the time is now right for a psychology of object-relations. The ground has already been prepared for such a development of thought by the work of Melanie Klein; and indeed it is only in the light of her conception of internalized objects that a study of object-relations can be expected to yield any significant results for psychopathology. From the point of view which I have now come to adopt, psychology may be said to resolve itself into a study of the relationships of the individual to his objects, whilst, in similar terms, psychopathology may be said to resolve itself more specifically into a study of the relationships of the ego to its internalized objects.

Imagination has been appreciated by men of different backgrounds as of central importance in man's uniqueness, his potentiality, and in some ways to man's downfall. For example, Dr. Rollo May writes in regard to man's capacity to transcend the immediate situation in terms of imagination as follows: "The unique characteristic of the human being is the vast range of possibilities in any situation, which in turn depend upon his self-awareness, his capacity to run through in imagination [*italics mine*] the different ways of reacting he can consider in a given situation."⁶ And he quotes from Kierkegaard the following supportive statement:

Imagination is not one faculty on a par with others, but, if one would so speak, it is the faculty *instar omnium* (for all faculties). What feeling, knowledge or will a man has depends in the last resort upon what imagination he has, that is to say upon how these things are reflected. Imagination is the possibility of all

⁵W. Ronald D. Fairbairn, Psychoanalytic Studies of the Personality (London: Tavistock, 1952), p. 60.

⁶Rollo May (ed.) Existence (New York: Basic Books, 1958); p. 76.

reflection, and the intensity of this medium is the possibility of the intensity of the self. Imagination is the reflection of the process of infinitizing and hence the elder Fichte quite rightly assumed, even in relation to knowledge, that imagination is the origin of the categories. The self is reflection and imagination is reflection, it is the counterfeit presentment of the self, which is the possibility of the self.⁷

Or we may turn to Dr. Andras Angyal who speaks in different terminology but is focusing on much the same problem. He writes:

The "mind," the ability to have a symbolic grasp of things, is the greatest power which nature has given to some of its creatures, but it is also the deepest source of error and suffering. One of the important tasks of an organismic psychology should be to shed light on the processes of distortion brought about by the "mirror of the mind." Such knowledge might also indicate the means for correcting the imperfect pictures. In the psychological realm, life takes place, not through the interaction of the concrete individual with a concrete environment--which is only tangential--but by the interaction of symbols representing the individual and the environment. With the growth of the symbolic function of the organism, the center of gravity of life is shifted more and more toward the psychological realm. Thus the essential factors for the solution of most problems which man encounters are given in symbols . . . The symbolic self tends toward hegemony, tends to take over the government of the total personality, a task for which it is not qualified. Because of the high economizing value of the symbolic function, the organism tends to utilize it to excess. This is the source of the trend of symbolic functioning toward hegemony over the total personality, but the psychological self is not qualified to govern the total organism. It is not qualified for the task mainly because of two reasons: First, because the conscious self is not an entirely reliable image of the subject, and secondly, because only a small part of the biological subject reaches the level of symbolization, while a great part of it does not become conscious at all. The imperfections of symbolic representations are manifested as distortions, as illusions, in the perceptual, mnemonic, emotional and conative fields. Thus the symbolic information which we obtain with regard to ourselves--as also with regard to the environment--is not an entirely true picture of reality. Very frequently it is a highly idealized and distorted picture. Furthermore, only one part of the biological total process is represented psychologically. A greater part of it appears in hazy images [*italics mine*] or does not appear at all,

⁷ Ibid., p. 75.

as in the case for many of the functions of our internal organs. Thus when the psychological self attempts to govern the biological total process on the basis of unreliable and insufficient information, it may bring about great damage and suffering to the organism. The conscious self, when it oversteps the realm of its legitimate influence, may become a destructive factor.⁸

We shall see later in the paper about the distortions and the suffering that are brought about by the images which a person has.

Though we will explore Dr. W. Earl Biddle's concepts of image theory in greater detail in a future chapter, it seems important at this time to quote him in regard to the importance of the imagination and images and their central role in treatment. He writes:

Too frequently the function of imagination has been considered as a source of "imaginings" and to be viewed askance. Actually the primary "things" which the psychiatrist treats are the sensory mental images; and the purpose of treatment is to correct the false images which interfere with personal and social adjustment and to restore the smooth operation of the psychic apparatus. Agreement on definitions is a matter of vital importance. In modern literature the usage of the word "image" has made it a cliché rather than a scientific term. Today it is confused with the concept or idea and with the external symbolic object. Furthermore, the scientific positivism so prevalent in contemporary thought makes it difficult for the scientist to understand that the concept is abstracted from the image and has no dimensions, while the image, though a subjective experience, has dimensions. Thorndike did a great disservice to the psychological sciences when he said that everything which exists exists in some degree and can be measured. Not all subjective entities are measurable or demonstrable outside of the mind. For instance, the distance between two points can be measured, but the point itself has no dimensions. However, it would be foolish to deny the existence of points simply because they cannot be measured. Still, the positivistic scientist claims that he limits his thinking to that which is measurable. Modern psychology has erred in allowing itself to become geared to the pathological discoveries of psychoanalysis, which abhors imagination and denies imageless, non-dimensional abstract thought. The neglect of normal psychology is responsible for the fact that the operation of imagination as a cognitive

⁸ Andras Angyal, Foundations for a Science of Personality (New York: Commonwealth Fund, 1941), pp. 76-78, 118-119.

function is not generally understood by today's psychiatrists. Actually, cognition is effected on three levels: one, sensory perception; two, imagination; and three, intellect or reason. The intellect cannot avoid delusions if it is given false information by the external senses or by the imagination. Disorders of the sensory perceptive system produce false images of currently perceived objects on an organic basis. Disorders of imagination originating from memory belong in the functional category. Here the images received from unconscious memory are mistaken for currently perceived images and, depending upon the character, are the cause of the erratic behavior observed in mental disorders. Unless the psychiatrist understands mental illness in terms of cognitive defects, his science will be empirical, and unless he knows normal cognition, he will not recognize the cognitive defects as such.⁹

In a final quotation, Frances G. Wickes writes:

No matter how objectively we attempt to see another person, the unconscious enters into the formation of the image that determines the inner relation. Children of the same family describe mother, father, brother or sister, and the images evoked are so various that we wonder where the truth lies. . . . The child or unconscious adult reacts with a totality of the effect to the totality of the image which has evoked. The parent too may react to his or her image of the child which may be constellated by the response of this parent's unrecognized shadow, ego pride or possessive desire. These images of parent and child act and react in far-reaching ways. It may only be long years later that we find that the image, not the actual personality of mother or father, has dominated the scene and acted in choices of relatedness or distrust, of dependence or self-development. Only slowly, by understanding what is roused in our own unconscious and what we rouse in the unconscious of another do we come to the perception of the person behind the image and of his essential quality.¹⁰

Mrs. Wickes also points in the direction of our basic study of images in terms of idolatry when she writes:

This world of images is a world of early man, of the child, of the still unawakened adult. Most powerful is the image of God--that is, the secretly worshipped power which holds dominion over

⁹W. Earl Biddle, "Images: The Objects Psychiatrists Treat," Archives of General Psychiatry, IX (November 1963), 465.

¹⁰Frances G. Wickes, The Inner World of Choice (New York: Harper & Row, 1963), pp. 97-98.

his inner life. To trace the history of a man or a people we study these god-forming images. One cannot enslave a man or a nation until one has destroyed the god-image that rules him. When his god-image is captured, his power of choice is destroyed.¹¹

While these quotations may seem somewhat belabored, it seems necessary to point out the basic importance which a variety of well-established students of personality give to images and object-relations. While they all perhaps have a bit of a different emphasis, they all seem to agree on the central importance of the imagination and the power that it may have for good or for destruction in a man's life.

Now that we have considered the importance of man's images as a subject of research, it is necessary to establish in this introduction the meaning of the basic terms that are used in the title of this study. The first term to be considered is "idolatry." From the theological point of view, we shall use Paul Tillich's concept of idolatry, which in essence is making something finite infinite, or making something relative absolute. In Theodore M. Greene's analysis of Tillich he says: "Tillich declares his opposition to all absolutizing of the relative, that is, to all idolatry."¹² In the same vein, A. T. Mollegen writes:

Tillich seeks at one and the same time to prevent any segment of the creation from making itself God. . . . He wars against everything that usurps the place of God and everything that mutilates

¹¹ Ibid., p. xviii.

¹² Theodore M. Greene, "Paul Tillich and Our Secular Culture," in Charles W. Kegley and Robert W. Bretall (eds.) The Theology of Paul Tillich (New York: Macmillan, 1952), p. 52.

man and the sub-human orders, and he sees that these things are the same thing. He stands against all idolatry in the power of the Protestant principle, God is God, and there is none beside Him.¹³

Or to quote Tillich directly:

Holiness cannot become actual except through holy "objects." But all the objects are not holy in and through themselves. They are holy only by negating themselves, in pointing to the divine of which they are the mediums. If they establish themselves as holy, they become demonic. . . . Many things may be holy, as a nation, but not inherently so. They can point to something beyond themselves but if their holiness comes to be considered inherent, it becomes demonic. This happens continually in the actual life of most religions. The representations of man's ultimate concern--holy objects--tend to become his ultimate concern. They are transformed into idols. [Italics mine.] Holiness provokes idolatry.¹⁴

Tillich's thinking from a theological point of view has a great deal of kinship with the psychological thinking of the German psychiatrist, Dr. Wilfried Daim. Daim feels that Freud discovered a very basic psychological principle in terms of his concept of fixation. He feels that Freud, however, did not carry his concept of fixation to its logical conclusion. Daim suggests that the object of fixation becomes absolutized and therefore becomes an idol. In many ways, he uses similar words to those of Tillich in the sense of absolutizing something that is relative and taking the place that belongs to God himself. While we will explore Daim's thinking more fully in a later section, it seems important here to quote him in terms of his understanding of

¹³A. T. Mollegen, "Christology and Biblical Criticism in Tillich," in Kegley, op. cit., p. 244.

¹⁴Paul Tillich, Systematic Theology (Chicago: University of Chicago Press, 1951), I, 216.

the object of fixation becoming an idol:

The demands and direct dominant pressures of the object of fixation are in their nature total, totalitarian and absolute. The disgracefulness and terror of such arrogated, absolutistic power lies in the fact that it curbs and stifles the soul's natural freedom to unfold itself. Owing to its absolutistic totalitarian claims or demands and because of the compulsions it exerts and the oppressive tormented causes, the object of fixation assumes the character of an idol. . . . Every false absolute moreover automatically contradicts human reason, which in most instances knows by its insight that the absolutized object is actually relative. It is only to the affective (emotional) life that the object of fixation appears clothed with the character marks of an absolute nature. A false absolute, however, we call an idol, and thus it is the idol nature which constitutes the nucleus of the structurally conjoined determining characteristics of the object of fixation. . . . The idol is absolutistic, terrorizing, compulsive, captivating. It impedes the development of the soul, the organic unfolding of life and it aims at the demolition of life, at the extinction, asphyxiation, withering away, debilitation, or in short the total destruction of life, the death of the soul. The idol is demonic in its nature; in its arrogated totalitarianism, it inflicts defilement and torment.¹⁵

Both Tillich and Daim go one step further in their thinking, though this is not a direct focus of this paper. Tillich, for example, says: "The claim of anything finite to be final in its own right is demonic."¹⁶ Daim says: "The totalitarian claim which attaches to the object of fixation is truly and essentially of a demonic, diabolic satanic nature."¹⁷ Thus both Tillich and Daim write of idolatry in the sense of making something that is relative the absolute, the ultimate authority, or God.

¹⁵Wilfried Daim, Depth Psychology and Salvation (New York: Ungar, 1963), pp. 40-41.

¹⁶Tillich, op. cit., I, 134.

¹⁷Daim, op. cit., p. 40.

Next, we shall discuss the meaning of the phrase "bad parental image." The word "bad" is not to be understood here in a traditional moralistic and judgmental sense. It is used simply from the emotional viewpoint of the child as he sees something as good or bad. For example, if he is hungry and mother does not feed him instantaneously he may see mother as the bad mother. Dr. Fairbairn in his thinking about the developmental life of the child delineates the period which he calls a "pre-moral" period, so that if we were to consider the bad images to arise in this early period they would not have the moral value in terms of the traditional use of the word "bad." The "bad" in terms of bad images is different according to individuals. One person may feel that the bad images are weak and another person may feel that they are strong. Thus there is a certain subjective quality to the evaluation of bad images. They are not universally the same in their meaning to persons. Thus "bad" is seen in relationship to what the individual considers to be harmful or destructive in relationship to himself.

The concept of "parental image" has its roots in the thinking of Melanie Klein. However, we have to appreciate that she developed her ideas out of the initial pioneering work done by Freud and Ferenczi on introjection. Freud believed that after a child went through an initial narcissistic stage he went to the object-stage. When the object brought pleasurable feelings then a motor tendency was set up to bring the object near and to incorporate it into the ego. On the other hand, an object which brought painful feelings set up a tendency to

repulse the object from the ego. Freud describes this process in the following way:

In so far as it is auto-erotic, the ego has no need of the outside world, but, in consequence of experiences undergone by the instincts of self-preservation, it tends to find objects there and doubtless it cannot but for a time perceive inner instinctual stimuli as painful. Under the sway of the pleasure-principle there now takes place a further development. The objects presenting themselves, in so far as they are sources of pleasure, are absorbed by the ego into itself, "introjected" (according to an expression coined by Ferenczi); while, on the other hand, the ego thrusts forth upon the external world whatever within itself gives rise to pain (the mechanisms of projection).¹⁸

Now let us look at how this concept of introjection was further developed by Mrs. Klein. J. O. Wisdom in summarizing Melanie Klein's thinking says:

Freud and Ferenczi had introduced introjection into analysis where it played an important though minor role. Mrs. Klein gives it a dominating position; she holds that all sorts of objects are introjected, i.e., that there are "internal objects" resulting from the introjection of phantasied incorporation of either of the two parents or parts of them. A part of the person (such as a breast) is called a "part-object." These introjected (or internal) objects, with a whole or part, are felt to be either good or bad because the child projects his own feelings into them. This is the main structural hypothesis. Disturbances are held to be due to one or other (or both) of two things: (a) loss or destruction by the self of internal good objects and (b) persecution of the self by internal bad objects. These disturbances are experienced respectively as depressive-anxiety and persecutory-anxiety.¹⁹

Thus the theory of psychic structure which comes from Melanie Klein's clinical work was to the effect that it consisted of phantasm-sized ego-object relationships which had become almost permanent

¹⁸ Sigmund Freud, "Instincts and their Vicissitudes," in his The Standard Edition of the Complete Psychological Works (London: Hogarth Press, 1953-), III, 78.

¹⁹ J. O. Wisdom, Review of Melanie Klein's Work, British Journal for the Philosophy of Science, VII, 25 (1956), 105-109.

organizational features of the deep psychic life. These "internal object-relations" were in the imagination but while they were "imaginary" from the point of view of external reality, they possessed a very high degree of psychic reality, and the person functions in terms of what he sees in his imagination. As early as 1926, Mrs. Klein wrote about a patient named Rita who could not play with dolls with any pleasure at the age of two-and-a-half, and she felt prohibited from being the doll's mother. She writes of Rita: "The prohibition no longer emanated from the real mother, but from an introjected mother, whose role she enacted for me in many ways and who exercised a harsher and more cruel influence upon her than any real mother had ever done."²⁰ From this and other cases, Mrs. Klein could see clearly the distinction between the child's real external objects and the internal and phantasized images. Melanie Klein goes on to elaborate in further writings about the tremendous importance of the child's inner world, the object-relations or the images. It is from Melanie Klein that both Dr. Fairbairn and Dr. Biddle gained some of their early stimulus for their work in thinking about object-relations and images. For Fairbairn the word "object" has two meanings. First of all, there is the "primary object" which he signifies as the object out there in the external environment or in the outer reality. Then there is the "internalized object" which is the phantasized image of the primary object. Dr. Fairbairn says: "Internalization of the object is not just a product of a fantasy of

²⁰ Melanie Klein, Contributions to Psychoanalysis (London: Hogarth Press, 1948), p. 144.

incorporating the object orally, but is a distinct psychological process."²¹ Thus for Fairbairn the internalized object actually becomes a structural part of the psyche so that object-relations for Fairbairn become what he calls "endopsychic." In other words, these internalized objects have a very definite reality in psychical space.

Dr. Biddle discovered in his work with patients and particularly with the use of hypnotic regression, with both psychotic, neurotic and so-called normal people, that Melanie Klein's thinking about the phantasized parents was correct. Biddle has used the word "image" to refer to what Klein and Fairbairn speak of in terms of internal object-relations. Biddle says:

We may define imagination as the cognitive faculty which receives, records, manipulates, and represents images which have been experienced through the senses or the intellect. Sensory images are received through the organs of sight, smell, touch, taste and hearing. The sensory image is the purely physical or mechanical imprint of an object upon the organism from the external environment.²²

As we shall discuss in greater detail, Biddle is particularly concerned with the parental images.

Now let us look briefly at how two Christian writers, especially Tillich, have already pointed to the central direction of the study in terms of the confusion of parental images with the image of God.

J. B. Phillips in his book, Your God is Too Small, compares the various

²¹W. Ronald D. Fairbairn, "Synopsis of an Object-Relations Theory of the Personality," International Journal of Psychoanalysis, XLIV, 2 (April 1963), 224.

²²W. Earl Biddle, Integration of Religion and Psychiatry (New York: Collier Books, 1962), p. 66.

images or ideas or conceptions of God which people have, such as "The Parental Hangover" or the "Resident Policeman" with the authentic image of God as revealed in the character of Jesus Christ.²³ In some ways, Phillips' analysis of the inadequate images of God is very perceptive and while he does not propose to be psychologically oriented, yet he nevertheless has made some good use of the insights of the field of psychology and theology. The other reference that points in the direction of the main purpose of this study is in Paul Tillich's sermon "Who Are My Mother and My Brothers?" in the book, The New Being. In this sermon, he discusses how one comes under the authority of a parental image which in some ways is given absolute authority, and thus blocks one's true relationship to God in Christ. In the following quotation, he comes very close to expressing the subject for investigation in terms of the idolatry of the parental images:

For it is not only the real father or mother or brother or sister from whom we must become free in order to come into our own. It is something much more refined, the image of them, which from our earliest childhood has impregnated our souls. The real father, the real mother, may let us go free, although this is by no means the rule in Christian families. But even if they have the wisdom to do it, their images can prevent us from doing what the will of God is in a concrete situation, namely, to do acts in which love, power and justice are united. Their image may prevent us from love by subjection to law. It may prevent us from having power by weakening our personal center. It may prevent us from exercising justice by blinding us to a concrete situation and its demands. And the same happens with images of brothers and sisters. Although it is easier to become free from them in an external sense, they may hiddenly produce decisions which determine for the worse whole periods of our lives. But do not mistake me. Opposition and revolt are not yet freedom. They are unavoidable stages on the way

²³ J. B. Phillips, Your God Is Too Small (New York: Macmillan, 1961), pp. 12-19.

to freedom, but they create another servitude if they are not overcome as much as the early dependence must be overcome. How can this happen? Certainly in pathological cases psychotherapy is indicated, as Jesus himself acted as a healer, bodily and mentally. But more is necessary, namely, the dependence on that which gives ultimate independence, the image of that which includes and transcends all father and mother images, the life of that which makes it possible to hate and to love every life including our own. No human problem, and certainly not the family problem, can be solved at a finite level. This is true although we know that even the image of God can be distorted by the images of father and mother, so that its saving power is almost lost. This is the danger of all religion and a serious limit for our religious work, but it is not a limit for God who again and again breaks through the images we have made of Him and who has shown us in Christ that He is not only father and mother to us, but also child, and that therefore in Him the inescapable conflicts of every family are overcome. The Father who is also child is more than a father and He is more than a child. Therefore we can pray to the Father in heaven without transferring our hostility against the father image to Him. Because God has become a child, it is possible for us to say the "Our Father."²⁴

One can already recognize that Tillich's understanding of the images is related to the psychological thinking of Fairbairn and Biddle.

In considering the last phrase in the title of this project, I have chosen to use the word "frustration" rather than the word "block," since a block tends to denote an external barrier which challenges one to cope or deal with it in some kind of creative and responsible manner. While the word "block" tends to be oriented to the external barrier, the word "frustration" refers to the "block internalized" and the incapacity to have been able to deal with the block in an external way. Thus since I am talking in this study of internal object-relations or parental images within the psyche, I shall use the word "frustration" to denote the inner impediment to further growth.

²⁴Paul Tillich, The New Being (New York: Charles Scribner's Sons, 1955), pp. 108-109.

The phrase "becoming a whole person" attempts to combine two strands of thought. The first represents the psychological school of thinking in terms of holism or the organism striving for wholeness. This school of thought emphasizes the importance of the actualizing of the self and the becoming of one's true self. Men like Maslow, Moustakas, Goldstein, and others have written a great deal in this realm of becoming a whole person and we shall follow their understanding of this for this study.²⁵ The second strand of thought is related to the Biblical aspects of striving for mature manhood in Christ. The word "whole" acts as something of a bridge between the psychological and the Biblical terminology in terms of wholeness, holiness, health and even what might be called the saving or the salvaging of the person.

While there are numerous ways to approach the description of a whole person, we will concentrate briefly on two specific approaches. The first comes from the study done by A. H. Maslow on self-actualizing people and the characteristics of their personalities.

The characteristics of a self-actualizing personality are as follows:

1. More efficient perception of reality and more comfortable relations with it. [Maslow suggests that Money-Kyrle may be correct that the self-actualizing person has a more accurate or correct perception of reality than the neurotic, who is cognitively wrong with his incorrect perception of reality.]
2. Acceptance (self, others, nature). Self-actualizing people experience a "relative lack of overriding guilt, of crippling shame and of extreme or severe anxiety."

²⁵Clark E. Moustakas (ed.), The Self (New York: Harper & Bros., 1956)

3. Spontaneity. Self-actualizing persons are relatively spontaneous in behavior and even far more spontaneous in their inner life, thoughts, impulses and so forth, and that there is a kind of childlike simplicity and naturalness about their behavior.

4. Problem-centering. These persons strongly focus on problems outside of themselves and are thus problem-centered rather than ego-centered.

5. The quality of detachment; the need for privacy. These people feel at home in solitude and they seem to be able to retain their dignity even in very difficult situations and surroundings.

6. Autonomy; independence of culture and environment. These people are propelled by growth motivation rather than by deficiency motivation, and thus are not mainly dependent upon other people or the culture for their main satisfactions. Thus they have a relative stability in the face of problems and difficulties which are encountered in their life.

7. Continued freshness of appreciation. This is the capacity to appreciate again and again the basic goods of life with a wonder and at times even ecstasy.

8. The mystic experience; the oceanic feeling. There are the "feelings" of limitless horizons opening up to the vision . . . the feeling of great ecstasy, wonder and awe, the loss of place in time and space, . . . and the conviction that something extremely important and valuable has happened so that the subject is to some extent transformed and strengthened even in his daily life by such experiences.

9. Gemeinschaftsegefühl. This word means that there is a deep feeling of identification, sympathy and affection for human beings in general in spite of occasional anger, impatience or disgust.

10. Interpersonal relations. Self-actualizing people have deeper and more profound interpersonal relations than other adults and they have especially deep ties with a small number of individuals.

11. The democratic character structure. They may be friendly with anyone of suitable character without prejudice though they select for their friends the elite of character, capacity and talent, in terms of a discrimination in taste rather than a discrimination in terms of race, birth, power and so forth. They give honest respect to any human being because he is a human individual and they also are quite well aware of how little they know in comparison with what could be known and what is known by other people.

12. Discrimination between means and ends. These people behave as though means and ends are clearly distinguishable and they are fixed on ends rather than means, subordinating the means to the ends.

13. Philosophical, unhostile sense of humor. Their sense of humor is not of the ordinary type and it is more closely linked to a philosophical attitude than anything else, and Lincoln's humor serves as the example of this characteristic.

14. Creativeness. These people are less enculturated, more

spontaneous, less inhibited, more natural in their creativeness, "seems rather to be kin to the naive and universal creativeness of unspoiled children."²⁶

In summary, for the purposes of this paper, Maslow sees the whole person as one not bound in psychological captivity but open to reality with psychological creativity. He is not a fixated person; he lives more as a free person.

A different approach, though with much the same understanding of becoming a whole person, would be in the suggested schematic understanding of the process as David D. Eitzen has offered. First of all, the symbol of whole-realization can be a dotted circle:

The dotted circle (Fig. 1) is a symbolic representation of life's trend to form wholes. . . . We must not think of this simply as a circle as we see it on the sheet. Rather we must think of this circle in its "becoming" a circle. In other words, there is a cosmic trend to form wholes for which the circle is a symbol. This, of course, adds the next complication, namely, that this is a process--it is movement, and we know that motion involves the factor of momentum. Therefore, in the circle-forming process, there is an outgoing or centrifugal force which causes the circle-forming motion to swing outward so that the circle (see Fig. 2) is never completed or "closed." This open-ended circle-forming whole-making experience in human existence is the "miracle" which we glibly call "growth": emotional development, spiritual maturing.²⁷

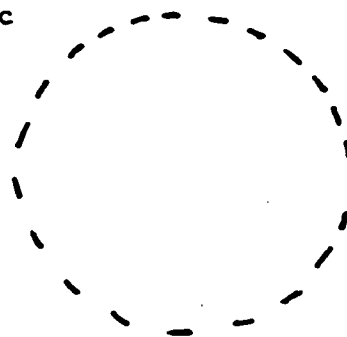


FIGURE 1
CIRCLE OF WHOLENESS

²⁶ A. H. Maslow, Motivation and Personality (New York: Harper & Bros., 1954), pp. 199-234.

²⁷ David D. Eitzen, "A Dynamic View of Personality Development," Paper read before the Pastoral Care Conference, Portland, Ore., May 4, 1959.

Thus there is an openness, a moving forward in terms of growth and creativeness and a facing of reality in terms of trust. This can be called a faith attitude.

However, there is a tendency in man to be defensive, to turn inward and to remain in a dependency relationship which is like "bands of unfaith" which act like a centripetal force so that the person becomes encysted and withdraws from external reality and from outgoingness, and diagrammatically this is represented by Fig. 3.

This is an in-going spiral which leads to more and more preoccupation with self. It obviously leads progressively to "dead-center"--to ultimate self-defeat. . . . This in-going spiral also can schematically symbolize how the schizophrenic has cut himself off from reality and has turned inward into a living death. . . . There is a rather pathetic dimension to this tendency in man; namely, the fact that many a "mother" (here used as symbolic for the child's entire parental environment) feels unfulfilled and very aware of the hazards of life itself. She is therefore very prone to envelop the newborn child with this feeling of apprehension. She lacks faith in the creative potentialities which lie dormant in the infant's very dependent form of life. We are here referring to the grave danger that because of the insecurities of his parental environment, the child gets the impression, perhaps subconsciously, that his very existence means "dependency" and that he can experience

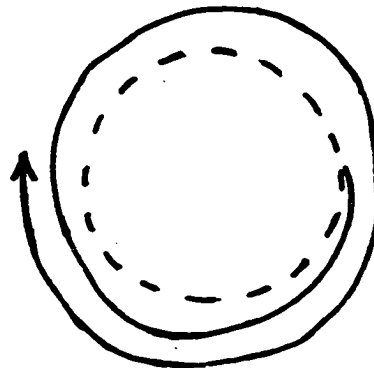


FIGURE 2
OPEN-ENDED CIRCLE
OF GROWTH

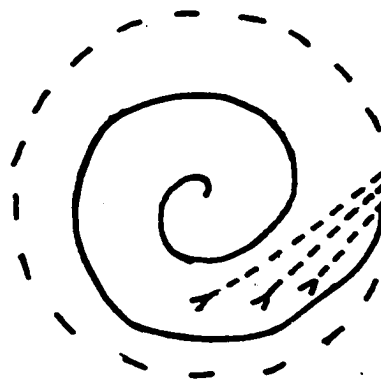


FIGURE 3
IN-GOING SPIRAL OF
WITHDRAWAL

only a modicum of well-being and that only when he is completely submissive to this solicitous judgment of his parental background.²⁸

Then the task is to try and help the person who is caught in this centripetal force that moves him in the inward spiral in the direction of moving outward to facing reality and his fellow human beings. Dr. Eitzen says:

Pastoral care has the unique assignment to be a corrective type of parental background for the child. . . . Such new life has its beginning in the faith of another person. It is easily understandable how man's characteristic way of existence is in terms of defensiveness and fear. His high calling of God in Jesus Christ is, however, to be out-going and all-including in his relationship with fellow men. To change an in-going, self-centered person into one who is out-going and all-including in his relationships with fellow men--this calls for relationship with a person or with a group of persons (like in group psychotherapy) who detect his latent potentials and relate to him in terms of them. It is only when a defensive person feels that he is being enjoyed, appreciated and needed that he can begin to experiment with God's expectation that he can relate confidently with all of life.²⁹

Figure 4 represents the entering in to the person's life who is spiraling within himself to show to him the caring, the love, and the understanding that through his trust in a new relationship, he can begin to move out into facing reality and breaking the bonds of infantile dependency that he can reach out in trust in an open and creative way.

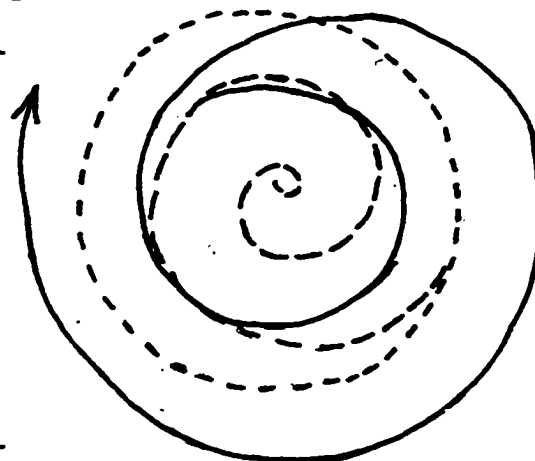


FIGURE 4
BREAKING OF THE IN-GOING
SPIRAL

²⁸Ibid.

²⁹Ibid.

I originally said that the phrase "becoming a whole person" tries to combine not only in psychological but also the Biblical aspects of the striving for mature manhood in Christ. At this point we may use Eitzen's thinking to make a bridge and to use his text for the out-going circle which is from the Charles Torrey translation of Matthew 5:48: "Be ye all-including in your love as your Father is all-including in His love." Thus this would be the love that would be oriented to the fulfillment of the two commandments of loving Him who is the Ultimate Reality and of being inclusive in one's love toward the neighbor, even as he accepts himself as a child of God. This would be growing in the mature manhood in Christ.

This completes the introductory orientation and leads us to a consideration of the basic literature in the subject area.

CHAPTER I

A SURVEY OF IMAGE AND OBJECT-RELATIONS THEORY THROUGH THE RELEVANT LITERATURE

A. Image Theory and Therapy as Developed by Dr. W. Earl Biddle

In the United States Dr. Biddle has been the pioneer in developing image theory and therapy that has roots in the work of Melanie Klein. He has made an attempt to bring harmony between his system of depth psychology in terms of image theory and the Christian faith. His ideas have been sketched somewhat briefly in the book, Integration of Religion and Psychiatry.¹ Through a few other published articles, some of his unpublished manuscripts and through personal contacts with him and persons who have worked with him, I would now like to summarize Dr. Biddle's thinking and then later evaluate it more fully in light of its contributions to pastoral counseling and to the concept of idolatry in this paper.

Dr. Biddle became very much interested in the phantasy world of the child's mind, as it had been elaborated upon by Melanie Klein. He carried out his own experiments in regard to a person's phantasies and images and in some ways confirmed some of Mrs. Klein's findings and in other ways differed from and added to her research. Dr. Biddle used

¹W. Earl Biddle, Integration of Religion and Psychiatry (New York: Macmillan, 1955; Collier Books, 1962).

hypnotic regression with three different groups of people with about thirty people in each group. The first group had the diagnosis of psychosis, the second group neurotic and the third group were so-called "normal" people. He found that in regressing them to about the age of three that they all had a very active imagination and their phantasies were peopled with a world of giants and monsters and witches. He found that the child viewed his parents as gigantic and all-powerful persons. These parental images could do either infinite good or infinite harm to him. These parental images could either satisfy his wishes or literally annihilate him. Dr. Biddle found that the child also experienced the parent as one hundred per cent good or one hundred per cent bad. This is similar to what Melanie Klein found in the infant who experienced mother's breast in two basic ways. The child experiences mother as "good mother" who is able to nourish, sustain, feed and satisfy need. The child feels at peace and responds to this with gratitude and kindness. However, when the breast, for example, is not there when the child wants it, the child experiences mother as the "bad mother" who in imagination is seen as depriving, threatening annihilation and death, and the child responds with frustration, rage and the desire to destroy that which he imagines is threatening to destroy him. In Melanie Klein's thinking there is no connection in the child's mind between the good mother and the bad mother. Rather there is a basic split and the child does not see that the real mother is one but that there is a good breast or good mother and there is a bad breast or bad mother. Dr. Biddle in this regard says:

According to the logic of the child, a good person cannot do

anything bad, and a bad person can do no good. When the father gratifies the child, the parent is regarded as all-good; when he frustrates or displeases the child, he becomes totally bad in the mind of the child. The child does not regard the gratifying father and the frustrating father as the same person. The same is true of the relationship of the child and the mother. . . . The small child, then, has in addition to his real parents, a phantastic father and mother who are preposterously good, and a phantastic father and mother who are preposterously bad. No real person could ever hope to be as good as the phantastic good parents are imagined to be, nor could a real person be as bad as the phantastic bad parents. The real parents, when invested with the qualities of the phantastic parents, become alternately extremely good or bad depending upon whether they are at the moment pleasing or displeasing to the child. The preposterous phantasies of the child are in a constant state of flux. When his gigantic real mother pleases and satisfies the child, she is endowed with all of the preposterous good qualities of the imaginary good mother. When she deprives or frustrates him, she becomes in his imagination an annihilating bad mother. The real father is treated in a similar manner.²

Thus in the child's early world, he sees his authority figures as either white or black, good or bad, in a total way.

The child's relationship to these parental images in his imagination are on what Dr. Biddle calls a "sub-rational" level. That is, these images are not experienced in terms of the conscious rational level of thought, but they are experienced in terms of the imagination and tend to be in the unconscious. As Eric Berne has said: "A person acts and feels, not according to what things are like, but according to his mental image of what they are like."³ Dr. Biddle says that the child responds to what he sees in his imagination and he cannot clearly distinguish between subjective reality and objective reality, and thus he

²Ibid., p. 47.

³Eric Berne, A Layman's Guide to Psychiatry and Psychoanalysis (New York: Grove Press, 1957), p. 16.

views everything through the veil of his imagination.

The next aspect of Biddle's thought is a very crucial one and one which may initially arouse some hesitation in the reader as it originally did in the writer. Numerous people have posited that the child has given potentialities plus a push toward growth, but Dr. Biddle says that the child's primary drive or the person's primary drive is toward union with what he experiences in his imagination as good. His desire is to feel close and in union with those good authority images and to avoid or destroy those images which he sees as bad. Here Dr. Biddle takes a radical departure from Freud's thinking in regard to the oedipal strivings. In the hypnotic regression of adults, Biddle found that at the age of the so-called oedipal period, what the child really wanted was to be close in imagination to both the father and the mother. However, perhaps because of such things as over-stimulation sexually, some people were found by Freud and others to have confused the desire for union and closeness with sexual relationships. Growing out of his research of persons under hypnosis, Biddle has said that the child's drive is for intimate psychical union with the authority figures.⁴ The union must be incorporative in nature; but the child does not desire a physical intimacy as claimed by the Freudian psychoanalysts. The child must obtain intimate psychical or spiritual union with the parents by incorporation into himself and conversely he must be psychically incorporated himself into the parents in imagination.

⁴W. Earl Biddle, "Investigation of the Oedipus Phantasy by Hypnosis," American Journal of Psychiatry, CXIV, 2 (August 1957), 175.

That is, Biddle found that the child needs to feel that in imagination he can imagine being in incorporative union within both the father and the mother and that it is also safe to take the parental images within oneself and feel that union also. Since this is such an important difference, I would like to quote Dr. Biddle at length:

Anyone familiar with the phantasies of small children knows that they can give their bodies the attributes of pure spirits. Children imagine themselves as little spirits, fairies or elves who can make themselves invisible, pass through any physical obstruction and travel with infinite speed around the world and to other planets. By the same whimsical power they can enter people's heads, discover their thoughts and perhaps change them. In imagination, the spirits of the children enter the bodies of the parents and the parents' bodies fuse with the bodies of the children. The child's method of achieving this spiritual communion was confusing to Freud. As he did not acknowledge the existence of spirituality, he mistakenly regarded the child's idea of fusion of bodies to mean incest. In my own experience, I have found that the child's wish of intimate closeness is not limited to the parent of the opposite sex as Freud claims. On closer analysis it is found that the child desires a spiritual intimacy with both parents, all being fused together and sharing the union with others. Both the boy and the girl phantasmized the intermingling of their spirits with both parents. The good phantastic father desires and permits both the boy and girl to possess the good mother, and the good mother desires and permits the boy and the girl to have the good father. These possessive and permissive phantasies are essential to normal personality development and good mental health. The child intensely needs this intimate spiritual union with the good parents and incessantly strives to achieve it. If the child is deprived of parental love and respect he cannot enjoy his phantasies of intimate closeness to the parents. If the real father is actually hostile, the boy will be afraid of him and will be unable to indulge his phantasies of closeness to the mother, because of the real threat of attack by the father. The girl will be unable to incorporate the father in fantasy because of the danger that he might cause real damage to her if he were incorporated. If the real mother is an actual threat, the boy will be unable to build up good phantasies of possession of her because of potential damage to himself and the girl will be afraid to be close to her or to take the good father from her because of the threat of retaliation by the mother who is hostile in reality. The Freudian psychoanalysts consider the oedipal phantasies only insofar as they provoke feelings of rivalry, hostility and wishes for the annihilation of the parent of the same sex. The Freudian solution of the conflict is made dependent upon

the willingness of the child to give up the desire for possession of the parent. However, we do not agree with Freud's conclusions. To attain normal mental health or to recover from mental illness, the individual must be able to develop the phantasies of the good, permissive, parental figures, first the good mother who will allow the imaginary incorporation of the good father. If the child is unable to combat the threatening parent and is forced to give up his wishes for the spiritual possession of the parent of the opposite sex under threat of his own annihilation, then he will be abnormal and not normal as is claimed by Freud.⁵

Thus Biddle sees the child's basic drive in terms of union with the good parental images and he does not feel that the basic drive is in terms of the traditional understanding of the oedipal problem. He would tend to agree with some of the neo-Freudians who do not accept the oedipal conflict as being universal but think that it is often produced by abnormal sexual stimulation from one of the parents.

The next stage in Biddle's thinking can be seen as related to what St. Augustine said: "our hearts are restless until they rest in Thee." In other words, this desire for incorporative union with the parents is a kind of foretaste of the need for union with God. Perhaps the two sides of this from a religious point of view can be summarized in Paul's phrase: "Christ liveth in me,"⁶ and by the Arabic mystic Gibran: "You should not say, 'God is in my heart' but rather, 'I am in the heart of God.'"⁷ Dr. Biddle feels that the images of the parents, while originally representing the child's relationship to his earthly authorities, also become symbolic of his relationship to spiritual

⁵ Biddle, Integration . . . , pp. 52-53.

⁶ Gal. 2:20 (Authorized Version).

⁷ Kahlil Gibran, The Prophet (New York: Knopf, 1958), p. 13.

realities. In our particular culture where the child is reared by a mother or a mother substitute in the first few years of life, the child tends to perceive mother as a place. When the child feels that his needs are being met, he feels in the presence of the good mother image and he feels peaceful. When the child feels in this kind of relationship to the good mother image, he feels symbolically as though he were in heaven where there are no worries and all his needs are bountifully met. On the other hand, when the child feels that his needs are not being met and in his imagination he is threatened with annihilation, then the bad mother image is experienced as a place of isolation and threat like hell, and is symbolically like a foretaste of hell.

In our culture where the father tends to be gone from the home for his work, father is not experienced as a place but rather as a person who comes and goes. Often the child sees father through mother's eyes; that is, he develops his image of father in terms of what mother says father is like. When the child perceives the father in terms of the good father image, then he experiences this phantastic good father as symbolic of the all-wise, omnipotent, protective good Father in heaven. When the child perceives the phantastic bad father, he symbolically experiences this image as though he were looking into the very face of the devil.

Biddle feels that the person through his images is trying to discover his true relationship to the ultimate authority, that is, to God. The person may not know that this is what he is doing and he may even deny that this is what he is doing, but nevertheless he is attempting to relate himself to ultimate authority. Thus when the child sees

himself falsely as the bad child of bad earthly parents, he also sees himself as a bad child of a bad ultimate authority or in symbolic terms as a child of Satan. In private conversation, Dr. Biddle has spoken of "the ugliest image" which is the bad image of God which he feels many people have on the sub-rational level, even though at the conscious level they may be quoting Scripture and saying "God is love."

Dr. Biddle has a basic conviction in his experience of working with people that has already been mentioned in terms of the basic drive to relate oneself to the good images and to evade or destroy the bad images:

The motivating force behind all behavior is a compulsive innate drive to obtain and incorporate within the self that which is good, and to change, avoid, overcome, or annihilate that which is bad. If those things regarded as bad cannot be changed, they are avoided. If they cannot be avoided, but persist in forcing themselves upon the individual, they are attacked and destroyed. If they cannot be attacked, conflict occurs. The direction of this fundamental drive and the identity of the real objects desired or avoided are subject to change because of intra-psychic and environmental influences, but the force itself is immutable.⁸

Biddle feels that the child finds many ways in order to try and improve his images; for example, through his play, the objects that he uses in his play, and other people with whom he has relationship. Biddle also feels that it is only as the person is able to develop or to experience good parental images that he can really perceive himself as a good child or in the good child image, for in his imaginative experience bad father and bad mother produce only the bad child. In the process of trying to improve the parental images, Biddle has said in

⁸Biddle, Integration . . ., p. 75.

private conversation that a person acts out the old song which says, "I'm my own grandpa." That is, "the psychotic person and the neurotic individuals have never allowed themselves to be children to their parents; instead they act as if they were a 'parent' to their own parents, trying to train them to be good parents. In other words, the patient tries to be his own grandparent."⁹

Psychological Categories

Let us now turn to Dr. Biddle's diagnostic understanding of human personality in terms of the psychological categories of emotional disturbance.

Schizophrenia. Biddle tends to agree, as we shall later see, with Dr. Fairbairn that the origin of emotional disturbance lies in the relationship to the mother figure, particularly in terms of the schizoid position which Fairbairn elaborates upon:

The "germ" of all functional mental illness is the specific image of the cold, rejecting, depriving, annihilating "schizophrenogenic" parent--an image which the patient has retained in unconscious memory since early childhood. The parent is seen as an irresponsible authoritarian power which deprives the child of the natural right to "Life, liberty and the pursuit of happiness." The psychotic person projects this bad image upon people and things in his environment making it impossible for him to trust anyone or to depend upon anyone, or to relate himself safely to an objective world in which everything appears to be hostile.¹⁰

Biddle sees the schizophrenogenic mother as depriving the father

⁹W. Earl Biddle, "Images, The Objects Psychiatrists Treat," Archives of General Psychiatry, IX (November 1963), 468.

¹⁰Ibid., pp. 465-6.

of his position in the home, though the father may well have his own need to let the mother do this. Thus the child loses any protective authority and in his imaginative world he sees the authority images as bad, hostile, molding, controlling, manipulating, etc. Thus the basic problem that the child has is that in his imagination he is related only to bad authority images and he cannot feel that it is safe to be dependent because there are no good authorities to be dependent upon. Biddle feels that psychosis is a reactivation of the child's phantasy as one may be attempting to handle a current problem which seems to be insoluble. The psychotic person, however, does not regress to childhood but he is overwhelmed by the phantasies of the bad images as he may have been in childhood. It seems as though the images threaten to annihilate him. Dr. Biddle writes:

When the hostile father, mother or combined father-mother phantasies become so ascendant and overpowering that they threaten to annihilate the individual, a psychosis occurs. These phantasies cannot be kept at an unconscious level, except in certain instances as the paranoid reactions, where successful repression is a matter of degree. The phantasies, flooding into consciousness, distort or obliterate reality. The individual finds it impossible to differentiate with certainty between that which is real and that which is imaginary. After an initial reaction of fear or terror he reverts to the childhood level of adjustment where he was able to control his precarious position by either aggressively attacking the threatening parental figures by his imaginary omnipotent powers, or by regressing to a crippled, helpless dependent position to escape the wrath of the phantasized attacking parents. Improvement in the psychotic condition is noted as the individual becomes able to cope with the hostile phantasies and gradually represses them to an unconscious level. Exacerbations occur when the hostile phantasies again break through to consciousness. . . . The psychosis is a defensive reaction against the attacks by hostile father and mother phantasies. The type of psychotic symptoms manifested depends upon the success of handling the phantasies in childhood, the strength of integration of the personality in defending itself against the hostile phantasies and the support or lack of support of good

interpersonal relationships existing in reality.¹¹

Dr. Biddle believes that schizophrenia is a psychotic defense against interpersonal closeness. A person's disturbing phantasies force him to withdraw and detach himself from other people as the only way he can see of escaping from what he imagines as a hostile reality. "He is unable to establish good father or mother phantasies and all real people represent symbolic hostile parental figures, who threaten to annihilate him if they come too close. In reviewing the environmental background of a schizophrenic person it is usually found that the real father and mother were actually hostile."¹²

The person who is in classical terms called the simple schizophrenic is the one who is able to use this defense and to keep his distance safely from other people. In catatonia the patient is so overwhelmed by the subjective reality of the phantasized attacks by the bad parental images that he cannot react to protect himself. Dr. Biddle feels that the underlying phantasies in the schizophrenic conditions are essentially the same:

The type of symptoms (simple, catatonic, hebephrenic or paranoid) depends upon the strength of the patient to handle the attacks made upon him. He is able to handle them to his own satisfaction in the simple, hebephrenic and aggressively paranoid forms. He is overwhelmed by them in catatonia and the paranoid depression.¹³

¹¹W. Earl Biddle, "The Neuroses, Psychoses, Anti-Social Acts," (unpublished manuscript, 1955).

¹²Ibid.

¹³Ibid.

Manic depressive psychosis. The manic depressive person does not give up his interpersonal relationships as does the schizophrenic. He is still able to maintain a relationship to the symbolic parental figures and he also preserves his feeling tones toward them. Dr.

Biddle says:

In a manic phase, the patient overcomes his hostile phantasies by assuming an aggressive or patronizing attitude toward symbolic parental figures. This is demonstrated in varying degrees of over-activity. The patient may be lecherous in his demands for the attentions of the doctors and nurses, often becoming teasing and mischievous. He builds up an exalted opinion of himself and is often argumentative, critical, sarcastic, and tactless in his approach to the symbolic parental figures. In his imagination he makes himself equal and superior to the phantasized father. He attacks and overwhelms the phantasized mother in the same way, even making neurotic advances toward symbolic mother figures. When he overcomes the hostile phantasies he exalts the good father or mother using superlatives in his references to the doctors, nurses, his family, and so forth. However, his geniality and praise are evidences of disguised hostility; by being "nice" to the symbolic parents, he hopes that he will not be hurt by them. While working through his emotional problem he fluctuates between open hostility and excessive friendliness. The manic patient also attempts to handle father and mother phantasies symbolically in his relationship to things in his environment, showing pressure of activity and working with boundless energy and enthusiasm. However, he is unable to concentrate and is easily distracted from one thing to another because he is unable to find sustained satisfaction. He symbolically repairs the phantasized destruction he has afflicted in his imagination, and he resorts to attacks upon phantasized hostile parents represented symbolically by his objects. His behavior is episodically constructive and destructive. In the manic phase the patient has most of his trouble with father symbols. He is better able to handle hostile mother whom he sadistically attacks. His control of mother phantasies helps him to progress to the possession of the good father.¹⁴

In the depressive phase of manic depressive psychosis, the person tends to be overwhelmed by the hostile mother phantasies and thus

¹⁴Ibid.

he is rendered unable to make any progress toward the incorporation of the good father. Depending upon the strength of the overwhelming phantasies, the person may experience various degrees of depression.

Paranoid reactions. With paranoid reactions, the severity of the psychosis is determined by the ability of the individual to repress the unconscious phantasized attacks upon him. Dr. Biddle writes:

The phantasized attacks which produce the paranoid reactions are those of the hostile father or mother preying upon the interior of the body. . . . The paranoid individual is constantly symbolically "castrating" others to render them incapable of attacking him. He forces himself into a position of power, demanding strict obedience but he cannot supply constructive leadership.¹⁵

This has been a brief over-all view of Dr. Biddle's analysis of the psychosis, basically in terms of the threat of being overwhelmed by the phantasized attacks of the bad father and mother images.

Neurotic Categories

Now let us move into a brief look at Biddle's understanding of neurosis in relationship to the bad images. When the person's phantastic bad parents cannot be handled or controlled and the person cannot really assert his own independence, he may feel absolutely helpless. He cannot perhaps carry out his own hostility and he may be unable to find supporting parental substitutes in reality; then the person may be overcome by tremendous anxiety and finds neurotic methods or mechanisms as a means of trying to handle or control the

¹⁵Ibid.

anxiety. In interpreting some of the classic or traditional neurotic categories, Biddle focuses on many of the usual symptoms, but for our purposes we shall look mainly at how the images and the anxiety aroused by the images are handled by the different neurotic defense mechanisms.

Anxiety neurosis. The person has experienced the unconscious phantasized parental attacks, producing free-floating anxiety and also producing different kinds of psychosomatic ailments. The person has hostility towards the parents or parental images but the only attempt, Biddle feels, that the person is able to make in terms of self-defense is found in urinary frequency and diarrhea. These are seen by the individual in the unconscious as dangerous, poisonous excrements, which are like weapons, but their destructive properties are turned upon the individual. The person has to try to atone for his underlying hostility by punishing himself and trying to placate the phantasized damaged parents. If the individual is able to punish himself adequately by mental or physical suffering, then the anxiety may be relieved and some of the symptoms may disappear.

Anxiety hysteria. The person tries to control the anxiety by externalizing and objectifying objects and situations encountered in the environment, and thus by avoiding the phobic objects or situation one tries to master his anxiety. Dr. Biddle feels that certain phobic objects or situations are symbolic of father and mother figures. While these situations would have to be explored with each individual in terms of his own background and situation, Biddle suggests that

claustrophobia, agoraphobia, fear of darkness, fear of falling and so forth represent fear of phantasized hostile mother, whereas fear of snakes, sharp instruments, cars and so forth, are symbolic representations of the phantasized hostile father which the person fears.

Obsessive-compulsive neurosis. The person tries to handle his anxiety by controlling his thinking and behavior in the environment by rigid discipline and compulsive acts. Biddle elaborates on the usual symptoms of the obsessive-compulsive and then in terms of the phantasized images he says the following:

Disorders of the bowel are his most common physical complaint. He is unusually interested in his excretions and ritualistic about his bowel movements. The great preoccupation with his bowel function is motivated by his unconscious residual childhood phantasies of control and usage of the deadly feces and flatus as weapons. Constipation controls the bowel movement and symbolically controls the weapon, when he is unconsciously afraid that he might do irreparable damage or when he is threatened by annihilating attack by symbolic hostile father or mother figures. When he cannot consciously attack his enemies but can do so unconsciously, he resorts to the feces as a weapon, and symptomatically as diarrhea. When symbolic father or mother figures encountered in his environment become threatening or when his personality isolation is threatened by closeness of someone else, he is tortured by recurrent thoughts of dying or of injuring or killing himself or others. The phantastic dangerous feces in his own body or in his phantasized hostile parents become difficult to control and threaten damage to himself or others. When this occurs, he elaborates upon his compulsive acts and rituals making them more complicated and intricate until it becomes so obviously silly that they cause him embarrassment, great inconvenience and painful discomfort. However, he must perform these ridiculous acts or succumb to overwhelming anxiety.¹⁶

It also is difficult to handle the obsessive-compulsive neurosis because it does have a close relationship to paranoid conditions and to

¹⁶ Ibid.

paranoid schizophrenia. We shall note later on that this is one difference between Biddle and Fairbairn's analysis of psychoneurosis as defensive techniques in that Fairbairn tends to consider the obsessive-compulsive as built on what he calls the depressive tendency, whereas it would seem that Biddle would feel that the obsessive-compulsive is very close to the schizoid position.

Conversion hysteria. The person "handles anxiety by producing disabling physical and mental symptoms which make it impossible for the individual to carry out his unconscious hostile wishes. When disabled he cannot attack and when he does not attack, he hopes that he will not be attacked."¹⁷

Again in dealing with this type of neurosis, we are concerned about Biddle's understanding of how hysteria is related to the images. Let us look at this particular side of what Biddle has to say regarding conversion hysteria:

The substitute gratifications in hysteria indicate either a desperate but futile attempt to incorporate the good father surreptitiously without openly antagonizing the hostile phantasized mother, or an experimental incorporation of the bad father to determine whether or not the individual can tolerate the phantasized damage he might do. The so-called "secondary gains" ostensibly providing freedom from responsibility, monetary benefits, or sympathy and attention actually serve only to protect the hysterical person from phantasized attacks by hostile parental figures. Responsibilities cannot be accepted because they necessitate movement toward the acquisition of the good father, which is not permitted the hysterical person because of the hostile phantasies which interfere. Monetary gains from the illness satisfy the phantasy of providing adequate amounts of feces symbolized by the

¹⁷ Ibid.

money which may be repaid to the phantasized attacking mother. The gain of sympathy is also used symbolically in relationship to the phantasized father and mother figures. A plea of helplessness is a defense against attack. While apparently enjoying "secondary gains," therefore, the hysterical individual is really protecting himself by his symptoms.

Hysterical reactions do not always follow the histrionic and dramatic patterns described in most textbooks. . . . Phantasized self-"castration" is obvious in hysterical symptoms of impotence, premature ejaculation and frigidity which render normal sexual relations impossible. By this self-"castration" the individual renders himself innocuous in competition with phantasized hostile father or mother figures. The father figure is ambivalently desired and rejected in symptoms of pernicious vomiting, globus hystericus, convulsions, tics, tremors and anorexia nervosa.

Hysterical paralyses, anaesthesias, blindness, aphonia and amnesia, and so forth, tend to protect the individual from attack by the phantasized hostile mother because through these mechanisms the desires for the possession of the omnipotent good father are symbolically relinquished. The phantasized hostile father or mother attacks the individual by producing hysterical gastro-intestinal crises, neuro-circulatory symptoms, respiratory symptoms, and other illnesses, which are usually imitations of actual past illnesses either personally experienced or witnessed in other members of the family. The symptoms disable the individual so that he cannot move toward the incorporation of the good father.

We have noted in the neuroses that the drive for the incorporation of the good father has been blocked in some way and there has been intense hostility generated toward the phantasized frustrating bad father or mother figures, and there is the attempt to annihilate or get rid of the bad parental images in order to move toward contact or incorporation of the good father. But the hostility is often repressed and produces anxiety because one is afraid that he cannot overcome the phantasized bad parents and attain the closeness to the good father and so these neurotic mechanisms are methods whereby one handles the anxiety.¹⁸

Anti-Social Acts

Dr. Biddle also has a group of psychological problems with which he deals under the title "Anti-Social Acts." He feels that these are those offenses against society in which the society is symbolic of the

¹⁸Ibid.

bad parental images and therefore the person is attempting to work out his unresolved problems with the parental images in terms of dealing with the projected images upon society. For example, homicide is seen as a symbolic annihilation of the hostile parental image. By way of illustration, Biddle tells the story of a teenage boy who killed his father and the boy was tremendously upset by it. It seems that he was not understood until someone suggested that he did not really mean to kill his real father but that he wanted to get rid of what he saw as the bad father image which at that time was totally identified with the real physical father. Biddle also suggests that the phantasized bad damaging father can be represented or symbolized in another male who either makes an attack or there is a phantasized attack imagined by the killer. Also in terms of homicide involving the killing of a woman, this could symbolize the annihilation of the bad mother or, Biddle adds here, this could be imagined as annihilating "the bad father phantasized as being incorporated within bad mother."¹⁹

Rape. In terms of images, rape represents an attack against a person who is seen as a bad female image or mother image, who can be attacked physically and thus handled and coped with. The rapist is full of intense feelings of hostility towards the mother image and he is not able to work out his own phantasies by normally being close to adult female figures, and therefore he often lets loose his hostility toward the bad image upon a less powerful female, sometimes a child or

¹⁹ Ibid.

a younger person.

Prostitution. This is seen by Biddle as a need to weaken or degrade or symbolically to castrate the male of his power.

The prostitute is unable to establish good father phantasies and therefore protects herself against imaginary attacks by father figures by attacking them. On the other hand, the prostitute may be reassuring herself that she will not be annihilated by submitting herself to phantasized assault by hostile father figures.²⁰

Arson. Dr. Biddle sees the arsonist as trying to reassure himself against the phantasies of annihilation of the body of the mother.

He sets fire to a building which symbolizes the body of the mother and is gratified and reassured when the fire is put out. Arson is associated with phantasies of the omnipotence of the urinary powers. The arsonist often phantasizes that he is able to put out the fire he starts by excreting while observing the fire.²¹

Robbery. Along with theft, forgery and the like, robbery is a symbolic attack upon the contents of the body of the phantasized parental figures. The individual who commits such an act tends to feel insecure because he imagines that he has been attacked and robbed of the contents of his own body by the bad parental images, and so he reacts by attacking them in phantasy to deprive them of the power or money or symbolic feces which he sees as dangerous to him, and thus to have enough to pay back to them to ward off threatened annihilation. Also the robbery may represent an attempt to reassure himself that he can attack without being annihilated. Biddle also feels that these phantastic attacks must be atoned for and that this is a part of the

²⁰Ibid.

²¹Ibid.

reason for what has been called no perfect crime.

Fetishism. Dr. Biddle believes that the substitution of a symbol as a sexual object instead of a person with whom to have sexual satisfaction arises out of a phantasy that real people are too threatening for closeness. Thus one has to strive for closeness of union with good images through the use of symbolic objects.

Voyeurism. In attempting to get sexual gratification through the viewing of others surreptitiously, a person may be trying to:

reassure himself that no real damage has been done by the sexual excretory act. Abnormal interest in the excretory function assures the voyeur that the bodily excrement, phantasized as having annihilating powers, actually does no real damage. The "Peeping Tom" is attempting to reassure himself that the female body is intact, and that interpersonal closeness of symbolic parental figures does not really result in the feared phantastic annihilation of them.²²

Alcoholism. Let us look very briefly at one aspect of alcoholism in terms of how the images of the bad parents can be involved in the alcoholic's problems. Though alcoholism is a very complex problem, let us look at alcoholism from the single vantage point of the images as Biddle sees them operating:

Alcoholism, usually considered an escape from reality, is actually an escape from phantasy. Overwhelming hostile mother or father phantasies threaten the security of the alcoholic individual, preventing the incorporation of the good father. Good phantasies cannot be constructed because of difficulty in establishing good symbolic parental figures in reality. In reviewing the life history of a male alcoholic, we usually find dominating and frustrating female figures somewhere. The real mother may have been domineering and overprotective or the patient may have been beaten down and victimized by older sisters. When the alcoholic marries

²²Ibid.

he usually picks a domineering, frustrating "maternal" wife who is attracted to him because of her own personality problems. The forbidden "oedipal" phantasies lie at the basis of the alcoholic's difficulties. Through his unwise marriage he attempts to reassure himself that he will not be annihilated by hostile mother, symbolically represented by his wife, and that he can make the bad mother symbol good. Though his real wife is unconsciously hostile toward him and really harms him, he needs such an individual to help him to work out his phantasies of the hostile mother. His wife looks upon him unconsciously as a bad father symbol. She marries him to "reform him," i.e. to make her own hostile father phantasies good or to reassure herself that she will not be annihilated by the closeness to her phantasized bad father. Society generally sympathizes with a nagging wife or mother and considers the alcoholic the offender, whereas the frustrating phantasized mother figures (actual mother, sister or wife) are the perpetuating influences in alcoholic excesses. The latent homosexuality found in the male alcoholic is his neurotic defense against closeness to the phantasized dangerous female he is trying to handle.

The alcoholic woman is also unable to enjoy normal "oedipal" phantasies. Both her father and mother symbols are frightening. In childhood she phantastically damaged the father figure beyond repair and she is unable to use him to help her to repair the phantasized damaged mother. Being unable to establish good mother phantasies, she cannot repair the father, and incorporation of the father is impossible. She must therefore phantasize a phallus of her own by which she may repair the damaged mother.

The alcoholic man or woman attempts to punish and, at the same time, reassure himself or herself by compulsively drinking the poisonous milk, urine or semen symbolically represented by intoxicating beverage. The alcoholic reassures himself that he can imbibe without being annihilated or placates hostile attacking parental figures by partaking of the phantasized poisonous excrements. Alcoholic excesses are pathologically reassuring in the same way as sexual excesses. The alcoholic excesses, however, are at an oral level.²³

Dr. Biddle feels that Alcoholics Anonymous is very useful in treating the alcoholic because through the understanding relationships of the people in the organization and with the belief of a power that is greater than oneself, the individual can be supplied

²³ Ibid.

with the symbolic helpful phantasized mother and father figures which are needed for his well-being.

Dr. Biddle has written more extensively on the diagnostic categories but it is not the purpose of this paper to deal with them in detail, but rather to point out that there is definitely a connection between the bad parental images of a person and his neurotic or psychotic behavior. We shall look further at the diagnostic categories as we survey later Dr. Fairbairn's work, and also we shall focus upon them more in relationship to the concept of idolatry of the bad parental image and the resulting frustration to wholeness and emotional and spiritual welfare.

Dr. Biddle believes that the basis of emotional and mental disturbance of the psychogenic type is due to the disturbances in the child's relationship with one's authority figures early in his life. These authority figures are not seen by the child as being reliable, trustworthy and dependable, and therefore it is not really safe for the child to trust and he is not able to experience the love which he needs. In terms of the object of psychotherapy, Dr. Biddle has a goal which has some similarities to that of Dr. Fairbairn which we shall also look at later. Dr. Biddle writes:

The true aim of psychiatric treatment is to get rid of the "germ" of functional mental illness, i.e. to eradicate, not the natural dependency upon the parent, but the image of the bad parent and to restore the image of the good, dependable parents, to whom the patient can relate without sacrificing his dignity as a separate, individual, independent, and free human being.²⁴

²⁴Biddle, "Images, . . ." p. 466.

Thus Biddle feels that the patient needs to be freed from the image of the bad parent and be placed in contact with the images of the good, dependable parents in whom he can trust.

In attempting to do this, Dr. Biddle has worked out some procedures which are somewhat unique and which are controversial to those who come in contact with his thinking in this regard. However, in the first step, it would seem that he would have a great deal of similarity with Fairbairn, as well as with others, in emphasizing the importance of the therapist as a dependable authority figure upon whom the client or patient can look for strength in order to cope with the bad images.

Before the patient can emancipate himself he has to make his authority figure images conform to his newly found objectively real authority figures in the person of the doctor. . . . He must find his "anchor" before he can be free. It is very difficult for the patient to do this because he has to transfer his allegiance to the therapist before he can sever his symbolic attachment to the "schizophrenogenic" parent and look upon the parental abnormalities with a healthy detachment. The therapist must be visualized as strong enough to protect and defend the patient against the "schizophrenogenic" parent, and the patient must be willing to rely upon the help which is offered. Acceptance of affection and submission to authority may become so anxiety-producing that the patient will run away from the therapist, just as a child runs away from home because of conflict with parental authority. While working through this problem the patient will try to find security in an idealistic or romantic relationship with a peer, but emancipation is not possible until a patient establishes a secure and realistic personal relationship with the objectively real people who actually are in a position of authority over him. Intellectual insight is very painful until a patient becomes willing to acknowledge his natural dependency. At this point in treatment the patient finds himself in a position which is analogous to that of a child who wants to fly like a bird but must admit they cannot do so.²⁵

²⁵Ibid., p. 469.

This has led Dr. Biddle to focus on the problem of the patient being able to be dependent upon a reliable authority figure. He sees this as a very crucial aspect of psychotherapy.

We no longer fear dependency or regressive behavior in the psychotic patient; instead, we expect it because the patient needs to find a secure baseline from which to begin to grow emotionally. Our experience indicates that the individual is dependent upon a trustworthy authority figure which the therapist must become when the parents fail.²⁶

While Dr. Biddle emphasizes the importance of this good relationship between the therapist, who represents an authority figure, and the patient, he recognizes that it is very difficult for the psychotic person to enter into the relationship because he tends to retreat from the caring, understanding and love which is present in the therapist. Therefore Dr. Biddle feels that there must be other methods in which the person is able to come in contact with nourishing images. As Freud suggested that dreams were the royal road to the unconscious, so Biddle feels that dreams in a sense are the royal road to helping persons come in contact with the good images. It is recognized that the following methods that Biddle uses in his therapy focusing around dreams are subject to a great deal of misinterpretation. They are criticized in many ways including that it is just a matter of power of positive thinking or a suggestive technique which does not deal with the underlying problems. However, it also is to be stated that Biddle has worked out these theories mainly with psychotic patients in the mental hospital setting and that he feels there are

²⁶ Ibid., p. 470.

research data to support empirically this work. Also there is support from T. X. Barber in an article in the Journal of Nervous Mental Disorders, September, 1962, 135:3. This research supports Biddle's work that persons can produce dreams from the simple suggestion of a therapist.

Now let us look at the rationale which underlies Dr. Biddle's thinking about trying to provide through dream material, nourishing images, whereby the person may become free from his attachment or fixation to the bad images and thus begin to be nourished and moved in the direction of becoming a growing and creative person:

The psychotic process is corrected only by providing a new image of a "nutritive," life-giving authority figure in the same way that the child-parent relationship is originally developed but tangentially through the use of external symbolic objects. A small child is assured of mother's love, not by her verbal expressions of affection, but by the symbolic food she gives. The patient, likewise, has to be provided with a "corrective imaginary experience" (to paraphrase Franz Alexander) in which he can picture himself as being well-fed emotionally by the patient-therapist relationship, and therefore restored to his right to life which the "schizophrenogenic" parent has denied him. In the unconscious storehouse there are some good authority figure images from early childhood, but traumatic experiences have pushed these images so far into the background that the patient doubts their existence. The therapist must help him to restore them to consciousness.²⁷

It is important here to note a difference between Biddle and Fairbairn that will be mentioned later on. Biddle feels that underlying the bad images there are the good images and that the person can get back in contact with these good images. Fairbairn believes that it is only the bad images which are introjected and then the good

²⁷ Ibid., p. 466.

images or objects are introjected in order to try and cope with the bad. Biddle, however, feels that both good images and bad images are introjected and that the good images are primary.

Now let us move to the suggested sequence of dreams which Dr. Biddle suggests to patients as a result of his clinical experience. The sequence of dreams is the food-money-clothes sequence, which are suggested in that order and which Dr. Biddle feels it is necessary for the patient to experience in that order in order to be able to get free from the bad images and to develop a good relationship to the good images. Biddle says:

We interpret food as being symbolic of affection, money as an indication of internal resources, and clothes as symbols of personal embellishment or adornment which makes it possible for the patient to mingle and compete on a par with others. The directed approach to dream material produces quicker results as it gives a patient definite conscious as well as unconscious goals toward which to work to improve his images.²⁸

Biddle does much of his work in group therapy and also feels that it is essential for a nurse or a mature woman to be present in the group in order for the patients to be able to distinguish more readily male and female authority roles. Also he often utilizes drawings of dreams in art classes in the hospital, the acting out of the theme of a dream in drama groups, occupational therapy and other ancillary approaches or services which he feels are all relevant to working with patients in a hospital setting. For our consideration, the dream sequence is of most importance and we should look at some of the rationale that Biddle has for this sequence. If the germ of

²⁸Ibid., p. 470.

emotional illness lies in the experience of the schizophrenogenic depriving mother, then it would seem according to Biddle that the patient needs to be able to come into contact with the symbolic good food which would represent the nourishing mother.

Since food is essential to life and these patients see themselves as deprived of the right to life, they are instructed to recall some favorite food prepared by mother or a mother surrogate in childhood, then to incorporate that food in a nocturnal dream, eating and enjoying it as a natural right. In early sessions it is difficult for the patients to separate hallucinations from nocturnal dreams. . . . Weeks or months may pass before a patient succeeds in seeing food in his dreams, let alone eating it, but at every group meeting all are encouraged to continue their efforts. . . . Initial dreams are always deprivation dreams: an empty refrigerator, inedible or distasteful food, then insufficient money to make a purchase or to pay a fare, and then ill-fitting, moth-eaten or lost articles of clothing. In all instances, the patient is encouraged to go back again to concentrate on a "good food" dream so that he can get a bounteous supply of food, all the money he wants and whatever clothing he desires. This promotes self-confidence but does not encourage grandiose delusions. Before anything can be accomplished in external reality, it must be attainable first in imagination as evidenced in the dream. The therapist emphasizes the fact that the dream and hallucination are real experiences though the reality is subjective, existing only in the mind of the dreamer. The patient has to learn to differentiate between these subjective experiences and the objective reality, but his subjective experiences must be treated with respect by the therapist and the other members of the group.²⁹

While this is a very brief summary of what Biddle suggests in terms of dream material, the main point for our study here is to show how Biddle attempts to help the patient to separate the focus of his inner world from the bad images in order to get the person refocused in terms of the good images. Also as we shall discuss in more detail, psychologically Biddle is attempting to help relate the person in his

²⁹ Ibid., p. 467-468.

own imagination to images that are full of grace, love, nourishment and caring for one's being and one's individuality. This has implications for Christian theology and as we can see, for example, in terms of the food dream, there are deep psychic components in relationship to the communion service in terms of feeding.

B. An Object-Relations Theory of Personality
by Dr. W. Ronald D. Fairbairn

While Dr. Fairbairn's ideas will need considerable expansion, particularly as they are most related to our central theme, it seems appropriate at the outset to summarize Dr. Fairbairn's ideas in his own words. This summary is from a paper entitled "A Synopsis of the Development of the Author's Views Regarding the Structure of the Personality," originally published in 1951:

I accordingly attempted to reformulate these basic psychoanalytical concepts (the libido theory, the theory of ego development and the etiological theory) in such a way as to bring them more into conformity with observed clinical data and so to enhance their explanatory value. The main features of my reformulation were to the following effect:

1. Libido is essentially object-seeking;
2. Erotogenic zones are not themselves primary determinants of libidinal aims, but channels mediating the primary object-seeking aims of the ego;
3. Any theory of ego-development that is to be satisfactory must be conceived in terms of relationships with objects, and in particular relationships with objects which have been internalized during early life under the pressure of deprivation and frustration;
4. What are described by Abraham as "phases" are, with the exception of his "oral phases," really techniques employed by the ego for regulating relationships with objects, and in particular with internalized objects;
5. The psychopathological conditions ascribed by Abraham to fixations at specific phases are, with the exception of schizophrenia and depression, really conditions associated with the employment of specific techniques.

In the light of these considerations, I proceeded to outline a theory of ego development conceived in terms of object-relationships and embodying the following features:

1. Ego-development is characterized by a process whereby an original state of infantile dependence, based upon primary identification with the object, is abandoned in favor of a state of adult or mature dependence, based upon differentiation of the object from the self;
2. The process of ego-development may thus be regarded as having three stages, viz.
 - a) A stage of infantile dependence (corresponding to Abraham's "oral phases");
 - b) A transitional stage; and
 - c) A stage of adult or mature dependence (corresponding to Abraham's "genital phase");
3. Schizophrenia and depression are etiologically related to disturbances of development during the stage of infantile dependence--schizophrenia being related to difficulties arising in object-relationships over sucking (loving), and depression being related to difficulties arising in object-relationships over biting (hating);
4. Obsessional, paranoid, hysterical and phobic symptoms derive their etiological significance from the fact that they reflect the operation of four specific techniques employed by the ego in an attempt to deal with difficulties arising over object-relationships during the transitional stage or the basis of the endopsychic situations which are resulted from the internalization of objects with which the ego has had relationships during the stage of infantile dependence;
5. The four transitional techniques operate functionally as defenses against the emergence of schizoid and depressive tendencies originating during the first stage of ego-development;
6. Whilst the characteristic effect of depressive states is, of course, depression, the characteristic effect of schizoid states is a sense of futility;
7. The persistence of a preponderating schizoid or depressive tendency arising during the stage of infantile dependence is reflected in the emergence of two contrasting types of individual--
 - a) The schizoid (c.f. "introvert") and
 - b) The depressive (c.f. "extrovert").³⁰

Let us now look in more detail at Fairbairn's theory of object-relations. Fairbairn differs from Freud in believing that libido is

³⁰W. Ronald D. Fairbairn, Psychoanalytic Studies of the Personality (London: Tavistock, 1952), pp. 162-164.

not pleasure-seeking but rather object-seeking. Thus Fairbairn denies the dominant influence of the pleasure principle. Fairbairn says: "Impulse-tension in the ego must be regarded as inherently oriented towards objects in outer reality and thus determined by the reality principle from the first."³¹ Thus while Freud views the psyche as being oriented basically around the soma, Fairbairn views the psyche as being essentially oriented to objects. In other words, Fairbairn does not see pleasure as the end goal of the ego but rather that pleasure is a kind of signpost to the object. He also points out that when the ego seeks pleasure alone it ends up by losing both object and the pleasure. Thus pleasure comes as a by-product and is not the main goal. When Michael Balint criticized Fairbairn's position that he was denying the existence of pleasure in libidinal object-seeking and treating pleasure and objects as mutually exclusive goals,³² Fairbairn replied:

It is the individual in his libidinal capacity (and not libido) that is object-seeking. This reformulation is designed to avoid the appearance of hypostatization of instincts. . . . There is no question of my denying the importance of the role played by pleasure in the mental economy. What is an issue is the particular role which is played; and my contention would be that, whilst there can be no doubt that under certain conditions it can become an "end," its natural function is that of a "means."³³

That the individual in his libidinal capacity is object-seeking can be another way of approaching what Biddle has said in terms of the

³¹ Ibid., pp. 167-168.

³² Michael Balint, "Pleasure, Object, and Libido," British Journal of Medical Psychology, XXXIII, 2 (1960), 162-167.

³³ Henry Guntrip, Personality Structure and Human Interaction (New York: International Universities Press, 1961), p. 305, quoting Fairbairn from British Journal for the Philosophy of Science, VII, 28 (1957), 335.

child having the basic drive for union with the good parents. It was a patient under treatment in 1939 who helped to bring to a head some of Fairbairn's own thinking in regard to object-relations. Fairbairn wrote:

The ultimate principle from which the whole of my special views are derived may be formulated in the general proposition that libido is not primarily pleasure-seeking, but object-seeking. The clinical material on which this proposition is based may be summarized in the protesting cry of a patient to this effect--"You are always talking about my wanting this and that desire satisfied; but what I really want is a father." It was reflection upon the implications of such phenomena as this that formed the real starting point of my present line of thought.³⁴

Thus Fairbairn emphasizes the human need for persons. He does not deny the importance of pleasure but seeks to relate pleasure to the need for persons. However, in his attempt to bring a corrective to the view that man is simply a bundle of instincts seeking gratification, Fairbairn has appeared to some to reject the importance of pleasure and the satisfaction of needs.

Another very important difference that Fairbairn has from Freud is his understanding of the ego. Whereas Freud's "ego" seems derivative from the "id," Fairbairn believes that there is a "pristine" unity to the ego. Thus for Fairbairn the matrix of the psyche is what he calls "the central ego" whose essential function is to handle and deal with external reality. He does not regard the central ego as developing from the id but rather he maintains that the central ego is the oldest structural aspect of the psyche itself.

³⁴Fairbairn, op. cit., p. 137.

Fairbairn says in fact: "An ego is present from birth."³⁵

Fairbairn's "ego" is the primary psychic self in its original wholeness, a whole which differentiates into organized structural patterns under the impact of experience of object relationships after birth. It is not a synthetic whole whose patterns are put together mosaic-wise but the integration of separate and at first unrelated ego-nuclei.³⁶ Fairbairn himself adds: "(1) The pristine personality of the child consists of a unitary dynamic ego; (2) The first defense adopted by the original ego to deal with an unsatisfying personal relationship is mental internalization, or introjection, of the unsatisfying object."³⁷

In contrasting his own views with Freud's in an earlier paper in 1944, Fairbairn states:

In the case of "the central ego" the correspondence to Freud's "ego" is fairly close from a functional standpoint; but there are important differences between the two concepts. Unlike Freud's "ego," the "central ego" is not conceived as originating out of something else (the "id"), or as constituting a passive structure dependent for its activity upon impulses proceeding from the matrix out of which it originated, and on the surface of which it rests. On the contrary, the "central ego" is conceived as a primary and dynamic structure, from which . . . the other mental structures are subsequently divided.³⁸

³⁵W. Ronald D. Fairbairn, "Synopsis of an Object-Relations Theory of the Personality," International Journal of Psychoanalysis, XLIV, 2 (April 1963), 224.

³⁶Guntrip, op. cit., p. 279.

³⁷W. Ronald D. Fairbairn, "Observations on the Nature of Hysterical States," British Journal of Medical Psychology, XXVII, 3 (1954), 107.

³⁸Fairbairn, Psychoanalytic Studies . . ., p. 106.

Ernest Jones in the foreword to Fairbairn's book writes:

If it were possible to condense Dr. Fairbairn's new ideas into one sentence it might run somewhat as follows: Instead of starting, as Freud did, from stimulation of the nervous system proceeding from excitation of various erotogenous zones and internal tension arising from gonadic activity, Dr. Fairbairn starts at the center of the personality, the ego, and depicts its strivings and difficulties in its endeavor to reach an object where it may find support . . . a fresh approach in psychoanalysis.³⁹

Carrying Fairbairn's understanding of the psyche further, we need to look at its six distinct structural aspects. While initially this seems to be more difficult to comprehend, perhaps, than Freud's three structural aspects of id, ego and superego, we will try and spell them out so that they are as clear as possible. I have already mentioned the central ego which governs the activities of object-seeking and there are two subsidiary egos which can be thought of as specialized segments of the central ego. Fairbairn has called these "the libidinal ego" and "the anti-libidinal ego." These three egos are related to three different kinds of internalized objects. For Fairbairn the three ego structures are related to three kinds of internalized objects. In attempting to cope with the external environment the central ego of the child develops these two specialized egos in order to maintain relationship with the internalized objects, which the central ego has derived from actual persons in the external environment, though these objects are quite similar to what Melanie Klein has spoken of as bad mother, good mother, and what Biddle has spoken of in terms of bad and good images.

³⁹ Ibid., p. v.

In describing the process of ego-development, Fairbairn has used the infant-mother relationship as the model for all immature object-relationships. He feels that the child experiences satisfactions from good mother and frustration and deprivation from bad mother, and he tries to control it in the following way: "Being a situation in outer reality, it is one which he finds himself impotent to control and which accordingly he seeks to mitigate by such means as are at his disposal. He does his best to transfer the traumatic factor in the situation to the field of inner reality within his own control. This means that he internalizes his mother as a 'bad object.'"⁴⁰ Now the infant tries to cope with this new situation by subdividing the internalized bad object or mother image into two objects. The first is the needed or exciting object and the second is the frustrating or rejecting object, and then he represses both of these objects. Since it is necessary for the child to maintain his relationship or attachment to these two internalized objects, the central ego has to split off two parts of itself to go into repression with the two repressed objects. That part of the ego which is attached to the exciting object and goes into repression with it Fairbairn calls "the libidinal ego." That part of the central ego which is attached to and repressed with the rejecting object is called the "anti-libidinal ego." In summarizing this analysis, Dr. Harry Guntrip says:

All human infants encounter varying degrees of bad object relationship, and developments on the basis of disturbed emotional reactions take place. The maternal object, on account of her

⁴⁰Ibid., p. 110.

unsatisfying aspects, is internalized mentally, and split into an accepted and a rejected object, thus giving rise to ambivalence. The rejected object is further split into two separate images, in virtue of her having both an exciting and a rejecting aspect. The mother's capacity to excite the child's needs is, however, here associated with her rejective failure to satisfy them so that both the exciting and the rejective objects are bad objects. The child's realistic anger and aggression against the mother who excites needs which she does not meet then becomes the dynamic of the child's internal struggle to reject the bad object whom he feels rejects him; i.e., his aggression becomes the dynamic of his repression of both the exciting object and the rejecting object (E.O. and R.O.). The remainder of the original object, shorn of its disturbing, exciting and rejecting aspects is then retained as a good object in an idealized form at the level of consciousness, and is called by Fairbairn "the ideal object (I.O.)." While the E.O. and R.O. are repressed in the unconscious as bad figures, the I.O. is projected back into the real external objects and every effort is made to see the actual mother (and later father and other external objects) as a good undisturbing figure in the outer world. The real parent is "idealized" in equal proportion to the badness of the bad parent figures who have been repressed.⁴¹

Thus after the exciting object and the rejecting object have been differentiated and repressed by the subsidiary egos, the rest of the object which Fairbairn calls the ideal object attaches itself to the central ego libidinally.

We can also look at the process of repression in Fairbairn's analysis in a schematic way (Fig. 5), with the arrows showing the direction of repression.⁴²

While Fairbairn has suggested that this differentiation of ego structure roughly corresponds to Freud's account of the mental apparatus--the central ego corresponding to Freud's "ego," the libidinal ego to Freud's "id," and the anti-libidinal ego (or what Fairbairn at times

⁴¹ Guntrip, op. cit., p. 328.

⁴² Ibid., p. 335.

calls "the internal saboteur") to Freud's "super-ego," the basic difference is that Fairbairn's multiple egos are "dynamic ego structures" assuming a dynamic pattern in relation to one another, whereas Freud's "id" is conceived as a source of energy without structure and his "ego" and "super-ego" as structures without energy except such as they derive from the "id." In a way, Fairbairn's ego structures seem to relate more closely to Berne's thinking about ego states, than they do to Freud's structure of personality. The anti-libidinal ego becomes aggressive toward the exciting object, that is, toward the needed aspects of the internalized bad mother.

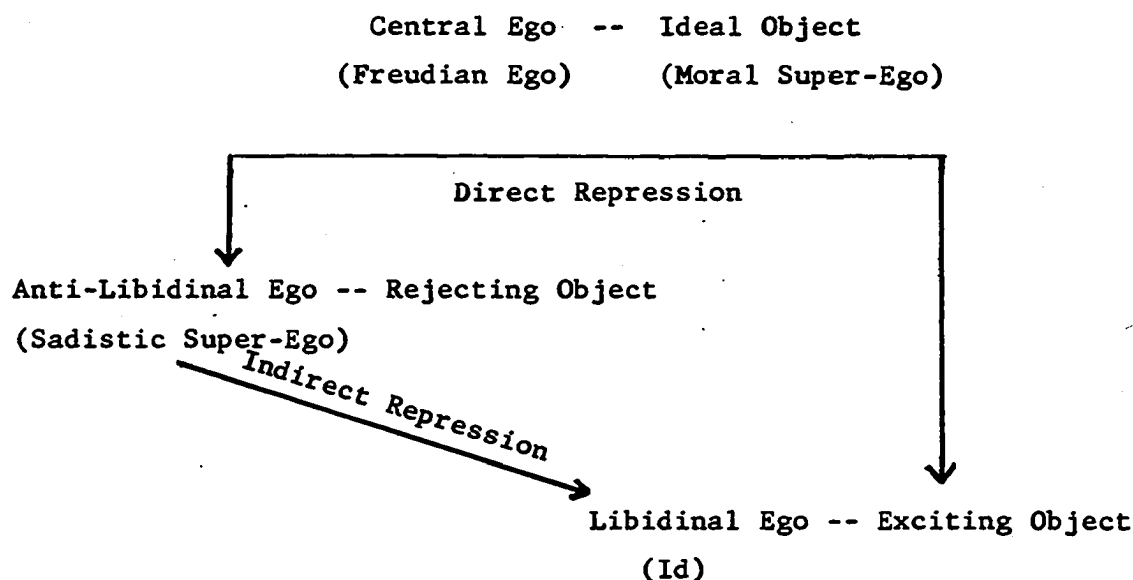


FIGURE 5
PROCESS OF REPRESSION

As already stated, the anti-libidinal ego is libidinally attached to the rejecting object and it is this which prompts the anti-libidinal ego to direct its aggression toward the exciting object.

In other words, the "worse" aspect of the internalized "bad" mother is causing aggression to be directed toward the "better" aspect of her. The anti-libidinal ego then is a segment of the ego which has been delegated to maintain a libidinal attachment to the rejecting object--the "worse" aspects of "bad" mother. As a consequence of this delegation, a sort of contamination occurs: the anti-libidinal ego is taken over by the rejecting object and used as its agent in attacking other structural aspects of the psyche. Since the anti-libidinal ego is repressed, its attack is deflected from the central ego and directed instead against the libidinal ego and its exciting object which are also repressed.⁴³

We might also wonder why the exciting aspect of the unsatisfying object and the libidinal ego attached to it are also repressed. Fairbairn suggests that this repression takes place because the infant is afraid to express his need for the object or the person because of his fear of risking being rejected. In Fairbairn's own words:

It becomes a dangerous procedure for the child to express his libidinal need, i.e., his nascent love, of his mother in face of rejection at her hands; for it is the equivalent to discharging his libido into an emotional vacuum. Such a discharge is accompanied by an affective experience which is singularly devastating, . . . an experience of disintegration and of imminent physical death.⁴⁴

Thus in Fairbairn's thinking, repression is primarily a defense against internalized bad objects. This leads to another very important difference between Fairbairn and the work of Freud and of Melanie Klein. Fairbairn feels that the aggressiveness and the internal sabotage wrought by the anti-libidinal ego is the authentic way of expressing what Freud and Melanie Klein refer to as the death instinct. Fairbairn says that "there is no death instinct."⁴⁵ Fairbairn goes on

⁴³ Charles T. Sullivan, "Freud and Fairbairn: Two Theories of Ego-Psychology," Doylestown Foundation Paper (1963), 30.

⁴⁴ Fairbairn, Psychoanalytic Studies . . ., p. 113.

⁴⁵ Fairbairn, "Synopsis . . .," p. 224.

to say: "Freud's concept of the 'death instincts' would also appear to become superfluous once all the implications of libidinal cathexis of internalized bad objects are appreciated; for, whilst the cathexis of such objects inevitably calls into operation a dynamic anti-libidinal factor, this factor can now be accounted for in terms of object-relationships without recourse to any theory of specific 'death instincts.'" ⁴⁶ To point out this essential difference between Melanie Klein and Fairbairn, let us look at Mrs. Klein's thinking that destructive hate or the death instinct is there from the very beginning. Mrs. Klein writes:

Envy is a most potent factor in undermining feelings of love and gratitude at their root, since it affects the earliest relation of all, that to the mother. . . . I consider that envy is an oral sadistic and anal sadistic expression of destructive impulses operative from the beginning of life, and that it has a constitutional basis. The struggle between life and death instincts and the ensuing threat of annihilation of the self and of the object by destructive impulses are fundamental factors in the infant's initial relation to his mother. . . . Together with happy experiences, unavoidable grievances reinforce the innate conflict between love and hate, in fact, basically between life and death instincts. ⁴⁷

Thus Mrs. Klein feels that the child is envious from the very beginning of the good breast of the mother and wants to destroy it because he does not own it himself. Thus it would appear that there would be little hope in her theory of love relationships being of a very durable nature and in a sense love would have to function as a defense against repressed envy and hate. On the other hand, Fairbairn

⁴⁶ Fairbairn, Psychoanalytic Studies . . . , p. 166.

⁴⁷ Melanie Klein, Envy and Gratitude (London: Tavistock, 1957), pp. 1, 4-5.

feels that it is very important to help the person recognize that hate is not the ultimate thing and that if one can penetrate deeply enough love always underlies hate. His thinking would correspond more to that of Ian Suttie in the book, The Origins of Love and Hate, in which he feels that hate is really the frustration of the love needs. Fairbairn feels that aggression is a reaction to libidinal frustration. It also seems to be a very crucial point as to whether in the personality aggression and hostility are basic and primary or whether they are a reaction to libidinal frustration. In Fairbairn's thinking, hostility is to be understood not in terms of a death instinct but rather in terms of an anti-libidinal ego to account for the forces which are self-destructive in the human being. In Fairbairn's discussion of the place of aggression, the death instinct, and the primary drive of the libido toward objects, he writes:

According to my view, ambivalence is not itself a primal state, but one which arises as a reaction to deprivation and frustration. Thus I do not consider that in the absence of frustration the infant would direct aggression spontaneously toward his libidinal object. Accordingly, whilst I regard aggression as a primary factor in that it does not appear capable of being resolved in the libido, I also regard it as ultimately subordinate to the libido, and essentially representing a reaction on the part of the infant to deprivation and frustration in his libidinal relationships, and more particularly to the trauma of separation from his mother. It is thus the experience of libidinal deprivation and frustration that originally calls forth the infant's aggression toward his libidinal object and so gives rise to ambivalence.⁴⁸

Fairbairn also differs with the classical analytic approach of erotogenic zones or what might be called the stages of psychosexual

⁴⁸ Fairbairn, Psychoanalytic Studies . . . , pp. 171-172.

development. Fairbairn does not believe that the ego is dependent upon any instinctual or somatic influence. Rather he feels that these stages of oral, anal and genital and the specific somatic zones, such as the mouth, anus or genitals, are only of incidental interest to the ego. Fairbairn's central ego is primarily concerned with psychical needs rather than somatic needs. Fairbairn says: "It must be recognized, however, that in the first instance erotogenic zones are simply channels through which libido flows, and that a zone only becomes erotogenic when libido flows through it. The ultimate goal of libido is the object."⁴⁹ The development of the orthodox libido theory by Abraham on the basis of Freud's work was oriented around the pleasure principle and the desire of the child to find pleasure in different stages of life through oral, anal or genital detensioning or satisfaction. Since Fairbairn did not believe that pleasure was the aim of the libido but an object was the aim, he felt that these zones were channels. Fairbairn felt that the ego was primarily concerned with psychical needs.

The greatest need of a child is to obtain conclusive assurance (a) that he is genuinely loved as a person by his parents, and (b) that his parents genuinely accept his love. It is only insofar as such assurance is forthcoming in a form sufficiently convincing to enable him to depend safely upon his real objects (i.e., in the "outer world") that he is able gradually to renounce infantile dependence without misgiving.⁵⁰

Again this is somewhat similar to Biddle's thinking in that what

⁴⁹ Ibid., p. 31.

⁵⁰ Ibid., p. 166.

the child wants is not basically in terms of pleasure nor is it basically sexual but it is really a sense of union and closeness in relationship to the parents.

Fairbairn in some ways would carry out some similarity of thinking with Biddle that the oedipal conflict is not a basic cause but rather an effect of earlier conflict. He would regard that the infant had ambivalence in relationship to the mother figure at first and later on the child decides to regard the one parent as the good object and the other parent as the bad object, and thus sets up the oedipus situation for himself. Fairbairn in evaluating the oedipus complex writes:

I have departed from Freud in my evaluation of the oedipus situation as an explanatory concept. For Freud the oedipus situation is so to speak an ultimate cause; but this is a view with which I no longer find it possible to agree. So far from agreeing, I now consider that the role of ultimate cause which Freud allotted to the oedipus situation should properly be allotted to the phenomenon of infantile dependence. In conformity with this standpoint, the oedipus situation presents itself, not so much in the light of causal phenomenon as in the light of an end product. It is not a basic situation but a derivative of a situation which has priority over it, not only in the logical but also in the temporal sense. The prior situation is one which issues directly out of the physical and emotional dependence of the infant upon his mother, and which declares itself in relationship of the infant to his mother long before his father becomes a significant object.⁵¹

Thus for Fairbairn the deepest significance of the oedipal situation is in the fact that it represents a differentiation of the ambivalence to a single object into two objects so that the acceptable part of the object is identified with one parent and the rejected object is identified with the second parent. Perhaps Fairbairn's understanding of the oedipal situation and also the splitting of the ego and

⁵¹Ibid., p. 120.

object can be seen more clearly through Dr. Guntrip's experience.

It is often possible to discover the figure of the angry, rejective mother hidden behind the angry rejective father in oedipus dreams, making it the more easy to recognize that these images of the exciting and angry or otherwise rejective figures were originally aspects of one and the same person who has been split in mental representation. . . . The mother of the male patient will enter into his dreams as the woman who is sexually exciting while the father will emerge as the hated, punishing aggressor; on the conscious level, an attitude of dutiful affection without strong feeling toward both of them is preserved. One such patient remembered clearly how as a small boy he was forever following his mother about asking her if she loved him and feeling most intense longings for her, while he remembers his father mainly as a stern, angry man, a memory by no means realistic or fair to the father in question. But this same patient also in one dream, suddenly found himself face to face in his boyhood home with his mother frowning at him in an irate and frightening way.⁵²

Thus Fairbairn sees the roots of the oedipal problem arising in the earlier phases of the child's life.

It is important now to move into another theme of Fairbairn's work that is of basic importance. This would be the three stages of development as seen by Fairbairn. The first stage he calls infantile or immature dependence and here is a very important aspect to Fairbairn's thinking which is relevant to our concern regarding idolatry of a bad parental image. We may recall that Biddle says that the germ of emotional illness lies in the schizophrenogenic mother. Fairbairn feels that the

root cause of all personality disturbance and neurosis is the unconscious persistence within the adult personality of too strong an element of infantile dependence. Psychopathology reduces in the end to the description of infantile dependence, its forms of persistence and ramification in the personality, and the psychic defenses set up against it. The human child, for whatever reason,

⁵²Guntrip, op. cit., pp. 325-326.

does not always grow up to be psychically adult. . . . Emotional resistances must have always obstructed the perception of this really very obvious fact and prevented its statement as a simple, basic general truth; for there is nothing that grown-ups feel to be so humiliating as the "accusation" of childishness (and psycho-analytical interpretations are usually at first felt to be accusation). Adults fear the child in themselves and everything that keeps them alive inside as a danger to the maintenance of their adult social and vocational roles, and as likely to expose them to unwelcome criticism or even scorn from those who are secretly as afraid of themselves. They deny the existence of the child in the unconscious. . . . The problem is not dependence as such, for that is a permanent feature of man's nature, but the persistence of dependent characteristics in too infantile form. Naturally, religion, dealing as it does with the emotional needs of human beings as persons, will be liable to adulteration by the importation of infantile dependence into its motivation than will science.

. . . The discovery of psychoanalysis that grown-up people are still children at heart elaborates in factual detail a truth that has always been part of the religious view of life. In what sense and how far "a child" is a question. For, allowing for the inherent difficulty of outgrowing dependence of a childlike order in view of our profound biological dependence on parents in early life, the fact is that the majority of human beings do not grow out of that even to the extent that would be possible. Mature religion would express man's fundamentally dependent nature, in a relationship of emotional rapport with and reverence for external reality as a whole, immediate and universal, symbolized in a meaningful philosophy of life representing that mature dependence which is part of the adult character: while psychotherapy and also religion insofar as it has functioned all down the ages in a psychotherapeutic manner, are concerned with helping individuals to deal with their immature dependence of an infantile order.⁵³

Fairbairn asserts that the infant's need for reliable maternal support is so great that it is impossible for anyone to have such good or perfect object-relationships for one to have perfect satisfaction. Thus even the best mother is bound to be seen as a bad object at times. Thus no one ever becomes completely emancipated from the state of infantile dependence or at least some proportionate degree of fixation during this early or oral period. Thus in effect Fairbairn would say

⁵³ Ibid., pp. 381, 384.

that there would be underlying in all of us the roots for either a schizoid or a depressive tendency. If the persons in the child's outer world are healthy persons, then the child may be enabled to grow more freely. If not, then the child may be further confirmed in his own bad object relationships.

The next developmental stage in Fairbairn's thinking is the transitional stage which roughly corresponds to the anal and the early genital stages. In this stage the ego differentiates its objects from itself. Fairbairn feels that it is in this stage in which all neurotics and to varying degrees most people have remained somewhat arrested in their development. The transitional stage focuses on the struggle to outgrow the infantile dependency, primarily on the mother, and therefore in this stage the person tends to oscillate between the rejection and the retention of objects, both processes being therefore symbolized very easily by anal functions. Fairbairn rejects that this is a biological anal phase and feels that the anal phenomenon are ways of dramatizing the conflicts which focus around the internalized objects during this stage. The third and final stage is one of mature dependence, approximating somewhat Freud's late genital stage. In this stage of development the ego is capable of give and take, of cooperativeness and of spontaneous mutuality.

The next important contribution to look at will be the diagnostic categories as developed by Fairbairn. These categories are significant in understanding human personality and they will be of importance as we return to look at them later on under the concept of the idolatry of the bad parental image. I would like to preface this

part of Fairbairn's analysis of personality in terms of diagnostic categories by emphasizing something that we have already discussed in Dr. Biddle's work; that is, that the person in terms of his defensive behavior, which we shall be looking at in these diagnostic categories, is really attempting in some way to overcome the bad object or image and to maintain his relationship to the good object or image. Dr. Harry Guntrip has summarized this point of view:

Certain definite principles appear to operate universally in human experience. The simplest and most obvious is that the child will seek to retain good and satisfying objects and experiences and rid himself of bad ones. . . . The primary tendency is to get rid of the bad and retain the good in our experience of significant people throughout life. . . . The process of holding onto the good and trying to get rid of the bad becomes a process technically known as the idealization of the external object and the mental incorporation, introjection or internalization and repression of the bad object. The child in his need to keep his outer world (primarily his parents) good in his eyes splits his mental image of them in two parts, a good image and a bad image. The bad image, i.e., much of his experience of parents in their depriving, frustrating and frightening capacity, he then represses or makes unconscious. The good image is projected onto the actual outer parent whose difficult aspects are then ignored. The results of this at a later stage can be seen in the child who could not admit that anything is wrong with one or both of his parents, but who in sleep is persecuted in nightmare dreams by terrifying figures who are in fact the emotionally bad side of the same parents. Once the image of a bad persecuting figure is lodged firmly in a child's mind, he is predisposed apprehensively to find such a bad figure repeatedly in real life, and often in order to retain both parents as good figures, he will fasten on some neighbor, school teacher or distant relative on whom to project the bad object.⁵⁴

As we look at the diagnostic categories, it is important to view them with an appreciation of what the child is really trying to do in terms of maintaining contact with the good object and ridding

⁵⁴Harry Guntrip, Psychotherapy and Religion (New York: Harper & Bros., 1957), pp. 74, 94.

himself of the bad object.

Melanie Klein originally had suggested in terms of her analytic work that the basic psychological position of the disturbed person was the depressive position. However, the work of Fairbairn has shown that there are really two fundamental psychic dangers: the schizoid position and the depressive position. And Fairbairn places the schizoid position as the basic position or the one having the earlier origin and deeper roots in the unconscious. Melanie Klein has also acknowledged the importance of Fairbairn's work in bringing this schizoid position into the forefront of analytic thinking. The schizoid position develops in relationship to the intense need of a good love object which the child has in relationship to the mother. As in Dr. Biddle's thinking, Fairbairn believes that the breakdown of warm personal relationships between the mother and the infant is the basic cause of emotional trouble. The child does not feel that the mother loves him for his own sake and as an individual person in his own uniqueness. The limitations in the mother's own personality and her own emotional conflicts do not allow her to give to the child what he really needs. In other words, the schizoid person has encountered a starvation of love very early in his relationship to his mother. His needs have been stimulated or excited but they have not been satisfied. He tends to react to this by becoming more hungry and needy and developing a greedy, demanding, devouring attitude toward his love objects. He then becomes afraid because his love or his need for love seems to be so exorbitant that he feels that it will be destructive. Thus since he is afraid of his need and of love, he tends to withdraw mentally into a state of not

having any needs and not having any feelings. In time this takes on a definite kind of character that is marked by isolation, detachment, coldness and aloofness. The anxiety can also be expressed in terms of the fear of emptying, sucking out or destroying mother's breast and thus mother herself. The schizoid person is afraid to seek, take from or give to his objects in outer reality. He is afraid that if he gives he will empty himself and the gift will prove harmful, or if he takes he feels that he will empty his love object. Thus he cannot have his libidinal need flow outward into the world but rather it flows inward into his inner world of internal objects where he lives in terror in relationship to objects which are seemingly of a consuming and devouring kind.

The depressive person is one who likely had some satisfaction in the earliest emotional experiences with mother in the sense of having been fed adequately physically and also emotionally. The foundations then are laid for the capacity for love. However, frustrations enter in a little bit later when one's self-assertive capacities are growing. As the child is asserting himself, the parent or parents cannot deal with him adequately and affirm his own personhood, and the child reacts in terms of hostility or biting. The depressive person is in conflict because he both has love and hate toward the same person, at the bottom the mother figure. The depressive might be characterized as a nail-biter and the schizoid as a thumb-sucker. The depressive tends to attack himself and to have a good deal of self-blame and guilt. Harry Guntrip has summarized these two basic positions of Fairbairn in the

following way:

The nature of the two ultimately dangerous situations may be simply described. When you want love from a person who will not give it and so becomes a bad object to you, you can react in either or both of two ways. You may become angry and enraged at the frustration and want to make an aggressive attack on the bad object to force it to become good and stop frustrating you: like a small child who cannot get what he wants from the mother and who flies into a temper tantrum and hammers on her with his little fists. This is the problem of hate or love made angry. [*Italics mine.*] It is an attack on a hostile, rejecting, actively-refusing bad object. It leads to depression for it rouses the fear that one's hate will destroy the very person one needs and loves.

But there is an earlier and more basic reaction. When you cannot get what you want from the person you need, instead of getting angry you may simply go on getting more and more hungry, and full of a sense of painful craving, and a longing to get total and complete possession of your love object so that you cannot be left to starve. Love made hungry. [*Italics mine.*] is a schizoid problem, and it rouses the terrible fear that one's love has become so devouring and incorporative that love itself has become destructive. Depression is the fear of loving lest one's hate should destroy. Schizoid aloofness is the fear of loving lest one's love should destroy, which is far worse.

This difference of the two attitudes goes along with a difference in the appearance, so to speak, of the object. The schizoid sees the object as the desirable deserter, or as Fairbairn calls it, an exciting needed object whom he must go after hungrily but then draw back from lest he devour and destroy it in his desperately intense need to get total possession of it. The depressive sees the object as a hateful deny-er, or in Fairbairn's term, a rejecting object to be destroyed out of the way to make room for a good object. . . . The schizoid is hungry for a desirable deserter, the depressive is murderous against a hateful robber. . . . The depressive position is later and more developed than the schizoid for it is ambivalent.⁵⁵

Thus for Fairbairn the psychoses would represent a regression to infantile dependency which would be characterized either by oral sucking or biting. When the internalized bad objects threaten to invade

⁵⁵ Harry Guntrip, "A Study of Fairbairn's Theory of Schizoid Reactions," British Journal of Medical Psychology, XXV, 2-3 (1952), 90.

the consciousness or break loose from the unconscious, a person may employ further defensive techniques which Fairbairn would see as the basic purpose for psychoneurosis. That is, he does not feel that the psychoneuroses are disease entities in themselves, but that rather they are employed as defensive techniques by the ego to try to ward off either depression or schizoid apathy. He also feels that each kind of psychoneurosis in spite of its individual differences and its variations is built either on a schizoid or a depressed basis.

The psychoneurosis (phobic, hysteric, obsessional and, for this purpose, paranoid reactions) are defensive techniques adopted in the transitional stage for dealing with the internal bad objects incorporated in the earlier oral phases, in relation to which the ego may suffer the catastrophe of a schizoid or a depressed state of mind.⁵⁶

Emotionally disturbed people may oscillate between employing all four of these techniques in turn but a person generally has a marked preference for one of these techniques. It is well to remember that these are a defense against the real trouble whereby the bad objects in the unconscious inner world would break through and overwhelm the person. To look at the four defensive techniques already mentioned and the schizoid or depressed basis upon which they are built, the following summary of Dr. Guntrip is the most concise statement of Fairbairn's position in this regard:

The hysteric is markedly dependent, longs above all to be loved, is demanding and possessive, feels helpless, and has what psychoanalysts call an "oral character," i.e., strong needs to suck in, swallow, eat up and devour love objects. The hysteric is most markedly schizoid at bottom. The paranoid is suspicious and feels

⁵⁶ Guntrip, Personality Structure . . ., p. 292.

everyone is hostile to him and even plotting against him while he himself is all right. He sees enemies everywhere, and they justify his anger and aggression. The paranoid person is the one most likely to lose realistic contact with his outer world and become a victim of deluded and fantastic beliefs about people forming conspiracies against him. He is then liable to turn dangerous and even homicidal, but in milder forms the suspicious and rather paranoid character is familiar. According to Fairbairn the hysteric looks for his good objects in his outer world and feels a prey to his bad objects inside. Hence he is an ill and suffering person, always in dire need of sympathy, loving care, nursing and medical attention. The paranoid person is the opposite. He identifies with his good objects and preserves them in himself so that he feels he is all right, but he sees all his bad objects in his outer world so that he feels socially victimized rather than ill. He is reserved, keeps himself to himself, and he too is basically schizoid.

The obsessional person has a passion for controlling himself and everybody else. His is a power technique and he strives for mastery in every sphere. Control is his ideal. In psychoanalytic terms, his is an "anal" character deriving from the period of cleanliness training. He is a great organizer and disciplinarian and is as strict with himself as with others. He is his own and everyone else's conscience, suffers much from guilt and is easily censorious to those around. Beneath his obsessional activity he is depressed. The phobic person is the opposite of the obsessional. He keeps away from all situations which arouse anxiety in him and restricts himself to situations in which he feels safe. He is often agoraphobic and claustrophobic by turns, rushing into the small safe place from the frightening large outer world, and then feeling shut in and smothered and rushing out again only to face a renewal of the former anxieties. The phobic person often oscillates between depression and schizoid withdrawal. Fairbairn regards the phobic person as trying to see and deal with all of his problems outside himself in the spacial and concrete terms of material reality, as if they were all problems of staying at home with good supporting objects as against going out and meeting bad ones; or else escaping from smothering bad objects at home to be free outside. The phobic person does not see that his problems are in himself. The obsessional deals with all of his problems inside himself in terms of crushing down bad impulses (i.e., really repressing the bad objects that arouse them) and morally safeguarding good impulses (i.e., really binding himself to good objects conceived solely in moral rather than in satisfying terms).⁵⁷

⁵⁷ Guntrip, Psychotherapy and Religion, pp. 110-111.

Thus the phobic person externalizes the bad object as though it existed in the outer world, and tries to flee from it. The paranoid person also externalizes the bad object and directs hostility toward it. The hysteric treats the bad object as internal and tries to repress it and then run to good objects in the outer world. The obsessional retains the bad object within himself and seeks to master it. We shall need to return to these diagnostic categories later in the paper but it is important to recognize that Fairbairn considers that underlying everyone's personality there is a schizoid or a depressive position.

It must be recognized, of course, that no individual born into this world is so fortunate as to enjoy a perfect object-relationship during the impressionable period of infantile dependence, or for that matter during the transition period which succeeds it. Consequently, no one ever becomes completely emancipated from the state of infantile dependence, or from some proportionate degree of oral fixation and there is no one who has completely escaped the necessity of incorporating his early objects. It may consequently be inferred that there is in everyone either an underlying schizoid or an underlying depressive tendency, according as it was in the early or in the late oral phase that difficulties chiefly attended infantile object-relationships. We are thus introduced to the conception that every individual may be classified as falling into one of two basic psychological types--the schizoid and the depressive.⁵⁸

There is one minor point that differentiates Fairbairn from Melanie Klein and also from Dr. Biddle. Melanie Klein says that the good breast or the good mother image has to be internalized from the beginning whereas Fairbairn's view is that it is the bad object that is first internalized and that the good object is internalized only later on as a defense against the internalized bad object. Mrs. Klein

⁵⁸ Fairbairn, Psychoanalytic Studies . . ., p. 56.

writes: "I hold that the introjected good breast forms a vital part of the ego, exerts from the beginning a fundamental influence on the process of ego development and affects both ego structure and object-relations."⁵⁹ Fairbairn, on the other hand, feels that good object-relations do not need to be internalized in terms of a structural psychological process but that the good object simply influences good ego development. It is only when the unsatisfying object is internalized so that one is forced to try and cope with it and handle it that later the good object is internalized as a defense against the internalized bad object. As we have already seen in Dr. Biddle's work, he feels that the child has both good and bad parental images and that the good images are not internalized simply to handle the bad images but they are primary and repressed more deeply than the bad images.

It is also important as we move to the conclusion of Fairbairn's thinking to look briefly at what he feels the object of psychotherapy really is. Fairbairn particularly focuses on the therapist as being a real good object with whom a person can set up a good relationship so that then he will be able to give up his libidinal cathexis of his internal bad objects. Fairbairn summarizes the object of therapy by saying:

What the patient seeks above all is salvation from his past, from bondage to his (internal) bad objects, from the burden of guilt and from spiritual death. . . . I am convinced that it is

⁵⁹ Melanie Klein et al., Developments in Psychoanalysis (London: Hogarth Press, 1952), p. 295.

the patient's relationship to the analyst that mediates the "curing" or "saving" effect of psychotherapy. Where long-term psychoanalytical treatment is concerned, what mediates the "curing" or "saving" process more specifically is the development of the patient's relationship to the analyst through a phase in which earlier pathogenic relationships are repeated under the influence of transference into a new kind of relationship which is at once satisfying and adapted to the circumstances of outer reality.⁶⁰

Thus in object-relations theory it is the bad object-relations laid down in the formative years that must be changed and it may be possible for the patient to work through a change in a good object-relationship with the analyst. Thus the analyst becomes the main therapeutic factor in therapy. Fairbairn adds to the aims of therapy:

In terms of the object-relations theory of the personality, the disabilities from which the patient suffers represent the effects of unsatisfactory and unsatisfying object-relationships experienced in early life and perpetuated in an exaggerated form in inner reality; and if this view is correct, the actual relationship existing between a patient and the analyst as persons must be regarded as in itself constituting a therapeutic factor of prime importance. The existence of such a personal relationship in outer reality not only serves the function of providing a means of correcting the distorted relationships which prevail in inner reality and influence the reactions of the patient to outer objects, but provides the patient with the opportunity denied to him in childhood to undergo a process of emotional development in the setting of an actual relationship with a reliable and beneficent parental figure. . . . In my own opinion the really decisive factor is the relationship of the patient to the analyst, and it is upon this relationship that the other factors mentioned by Gitelson (insight, recall of infantile memories, catharsis) depend not only for their effectiveness but for their very existence, since in the absence of a therapeutic relationship with the analyst, they simply do not occur. . . . What I understand by "the relationship between a patient and the analyst" is not just the relationship involved in the transference

⁶⁰ W. Ronald D. Fairbairn, "Observations in Defense of the Object-Relations Theory of the Personality," British Journal of Medical Psychology, XXVIII, 2-3 (1955), 156.

but the total relationship existing between the patient and the analyst as persons.⁶¹

We shall want to return later to Fairbairn's thinking about the goal of therapy as salvation of the patient from his bondage to his internal bad objects.

Finally, it seems worth quoting in detail Dr. Fairbairn's most recent summary of his thinking, published in 1963.

In response to many requests I have prepared the following brief synopsis of the theoretical views I have expounded over the last 20 years.

1. An ego is present from birth.
2. Libido is a function of the ego.
3. There is no death instinct; and aggression is a reaction to frustration or deprivation.
4. Since libido is a function of the ego and aggression is a reaction to frustration or deprivation, there is no such thing as an "id."
5. The ego, and therefore libido, is fundamentally object-seeking.
6. The earliest and original form of anxiety as experienced by the child is separation-anxiety.
7. Internalization of the object is a defensive measure originally adopted by the child to deal with his original object (the mother and her breast) insofar as it is unsatisfying.
8. Internalization of the object is not just a product of a phantasy of incorporating the object orally, but is a distinct psychological process.
9. Two aspects of the internalized object, viz., its exciting and its frustrating aspects, are split off from the main core of the object and repressed by the ego.
10. Thus there came to be constituted two repressed internal objects, viz., the exciting (or libidinal) object and the rejecting (or anti-libidinal) object.
11. The main core of the internalized object, which is not repressed, is described as the ideal object or ego-ideal.
12. Owing to the fact that the exciting (libidinal) and rejecting (anti-libidinal) objects are both cathected by the original

⁶¹W. Ronald D. Fairbairn, "On the Nature and Aims of Psycho-analytical Treatment," International Journal of Psychoanalysis, XXXIX, (1958), 377.

ego, these objects carry into repression with them parts of the ego by which they are cathected, leaving the central core of the ego (central ego) unrepressed, but acting as the agent of the repression.

13. The resulting internal situation is one in which the original ego is split into three egos--a central (conscious) ego attached to the ideal object (ego-ideal), a repressed libidinal ego attached to the exciting (or libidinal) object, and the repressed anti-libidinal ego attached to the rejecting (or anti-libidinal) object.

14. This internal situation represents a basic schizoid position which is more fundamental than the depressive position described by Melanie Klein.

15. The anti-libidinal ego, in virtue of its attachment to the rejecting (anti-libidinal) object, adopts an uncompromisingly hostile attitude to the libidinal ego, and thus has the effect of powerfully reinforcing the repression of the libidinal ego by the central ego.

16. What Freud described as the "super-ego" is really a complex structure comprising:

- a) The ideal object or ego-ideal,
- b) The anti-libidinal ego, and
- c) The rejecting (or anti-libidinal) object.

17. These considerations form the basis of a theory of the personality conceived in terms of object-relations, in contrast to one conceived in terms of instincts and their vicissitudes.⁶²

C. The Concept of Idolatry as Developed by Dr. Wilfried Daim

Dr. Daim has written a series of three books in which he has attempted to assimilate modern psychology into a basically Christian outlook on life. In the first book, entitled Handschrift Und Existenz, Dr. Daim dealt with the philosophical foundation for graphology and particularly was concerned about the critical approach of Ludwig Klages. In this book he introduced hesitatingly the conception of "verabsolutierung" (idolization). While this concept was introduced in this book, it was not the central focus of discussion and it was not

⁶²Fairbairn, "Synopsis . . . ," pp. 224-225.

the central focus of discussion and it was not until his next book entitled Umwertung Der Psychoanalyse (Transvaluation or Revaluation of Psychoanalysis) that Daim tried to show that the cause of man's psychological problems was to be found in the making absolute of a relative object. He called this object an idol because it was given divine authority in the person's psychic life, and he discovered that the idolized object usually belongs to the early childhood. Thus he felt that Sigmund Freud was correct in his empirical research about the object of fixation as being the root of the neurotic problem, and that the fixation was in relationship to some object in childhood. Daim feels that Freud did not carry his research on fixation to its logical conclusion and he also suggests that he does not know of any other Christian analyst who has pointed out "this massive inner connection between Freud's conception of the fixation and the false absolutification."⁶³ Daim states:

Empirical research of analytic processes confirm that Freud was right in seeing the real root of neurosis in a fixation of the human being on an object of childhood. At closer examination we found that in every case the object of the fixation possesses an absolute character. The object of fixation in Freud's system is what we call an idol.⁶⁴

Dr. Daim developed his thinking further in his third book entitled Depth Psychology and Salvation, and it is in this book that his ideas about idolatry and depth psychology are spelled out in more

⁶³Wilfried Daim, "On Depth-Psychology and Salvation," Journal of Psycho-therapy as a Religious Process, II, 1 (January 1955), 28.

⁶⁴Ibid., p. 26.

detail. I will attempt to outline some of Dr. Daim's ideas on idolatry, though in the structure of this paper I cannot do justice to the many different aspects of his thought. Daim does posit a fundamental drive which has some similarity to that which Fairbairn speaks of in terms of the libido being object-seeking and to that which Biddle refers as the drive toward union with the good authority images. Daim sees man seeking relationship with the Absolute, and he believes this is the deepest drive within man. He writes:

Starting out from Scheler's ideas, I show that there exists a subjective sphere of the absolute which either is identified adequately with God, so that the objective absolute coincides with the subjective absolute, or on the other hand the absolute sphere is occupied with a relative object, which means that the object and the subject do not accord, thus presenting an inadequate reaction. In other words, essentially religious acts are wrongly placed in a non-religious sphere. The normal tendency of acknowledging the true absolute--the transcendental God--is repressed and something relative is endowed with absolute character. Instead of God, now the idol--that is, the false absolute--constitutes values. From this idol originates the particular structure or scale of values. Finally we can simply state that the inadequate attitude toward God leads to the inadequate reaction to reality as a whole.⁶⁵

Thus that part of man which is made for God is fixated on some object of childhood and the object is given the attributes of divinity such as omnipotence, omniscience and omnipresence. This is somewhat similar to what Anna Freud wrote: "For the small infant the parents were the most important persons in the entire world; his infantile imagination pictured them as omniscient and omnipotent."⁶⁶ In some

⁶⁵ Ibid.

⁶⁶ Anna Freud and O. Burlingham, Kriegskinder (London: Imago, 1949), p. 41.

ways, this is also reminiscent of Schleiermacher's speaking of the authentic religious attitude being that of absolute dependence, and in Daim's thinking, the person who is fixated to an object has an attitude of being very dependent and even helpless in relationship to the object of fixation, the idol.

In line with the work of Melanie Klein, Biddle and Fairbairn, Daim would agree that the image or the internalized object-relationship or what he would call the object of fixation, the idol, is different from and may be much worse than the real parent. While he does not spell out in detail the process of the internalization of bad objects, such as Fairbairn does, nevertheless he says the following:

We do not need to imply, of course, that it is always the parents--who are in most instances the primary objects of fixation--who arrogate to themselves divine attributes, such as omniscience or omnipotence, and that they are therefore guilty of what we designated as the sham assumption of absolute authority. Although this does happen in many instances, it is not always the case, at least not as a conscious act. What has happened may be described as follows: The imago or the sphere of absoluteness has been projected, as it were, upon some object of finite reality. The act of absolutization is thus actually posited by the person who now experiences this object as absolute; the idol is actually experienced as endowed with the attributes of an arrogated divinity. In other words, the hate impulses are directed against facticities which have been created by the hating subject. They are aimed above all at the unconsciously fashioned idol image and only superficially at the idolized subject; the latter is sometimes quite unaware of and thus not responsible for the divine attributes ascribed to him. It cannot be denied, on the other hand, that in many instances the idolized object (or subject) has a weighty share of the absolutization and in its maintenance. The parents are in the majority of cases aware of the fact that they are being absolutized, and instead of making an attempt to counteract the absolutization or idolization of their own personality, they even try to maintain it as much and as long as possible.⁶⁷

⁶⁷ Wilfried Daim, Depth Psychology and Salvation (New York: Ungar, 1963), pp. 65-66.

Of basic importance in this quotation is Daim's recognition that there is a difference between the parents and the child's image of the parents, and that in most instances the object of fixation of the idolatry is around the image of the parent.

Daim goes into great detail concerning the degradation, disorientation, constraints, torments and psychic suffering that the idol imposes upon the person so fixated. Without going into the detail of Daim's thought in this regard, I can summarize his thought in his words:

In the course of personal development some object is posited as absolute, and the developing human being remains affixed to this object; the development thus comes to a halt in a blind alley. This arrestation of the process of growth has a constraining and limiting effect; it has a constitutive element in the disorientation of man within the cosmos of his ontic and ontological relations: it degrades him by depriving him of his freedom to be or to become what he ought to be. This situation has a tormenting effect upon the human person and thus casts light upon the meaning of human suffering. All those aspects, however, converge in one focal point: they inflict harm upon the life of the psyche and tend toward psychical death as their ultimate term. This consideration leads us to the borderline of the disastrous effects of psychical fixations, that is, to the region of psychical death.⁶⁸

While Daim has not outlined a structure of the processes so explicitly as Fairbairn, I think that we can see the beginning of a relationship here between Daim's thinking and the way in which the anti-libidinal ego functions in Fairbairn's structure of the endopsychic system.

Daim says that the "personality center" is that in the person

⁶⁸Ibid., p. 94.

which is reserved for the Absolute and for communication with the Absolute, and it is this center that becomes fixated around an idol. In a long explication of this he develops his thinking of the personality center as being identical or synonymous with the Self and that the symbol of this Self is the heart. Thus it is the heart of the person which is fixated or trapped in relationship to a false absolute.

Daim has also utilized phenomenological criteria to spell out these aspects of the psychological experience which he has called the "longing for salvation." He uses terms which he has formed in a way similar to Heidegger's word formations in his existential philosophy, and Daim says: "This was done because Heidegger's word-formations in his existential philosophy can render phenomenological facts much more adequately than it would be possible by using other, more well-worn terms."⁶⁹ Now there are five such criteria which can be summarized here and then can be looked at a little bit more in detail.

1. das Wovon (that from which a person wants to be saved);
2. das Was (that which is to be saved, the "what");
3. das Woraufhin (that toward which the longing for salvation is directed);
4. das Bevor (the before);
5. das Wodurch (that by which the salvation is effectuated).

What suggested the creation of these terms? Concentrating phenomenologically on the inner phenomenon called "longing for salvation" we can easily see that there always exists something "from which" the person in question is to be saved. That we call the "wovon" (from which). At the same time, it becomes obvious that there always exists something that wants to be saved and we call it the "was" (what). That which wants to be saved wants it with regard to a future state of salvation. It is directed toward that state of salvation and therefore we call it the "woraufhin" (the "towards which") of the longing for salvation. Heidegger

⁶⁹Daim, "On Depth-Psychology . . . ," p. 29.

introduced the term "woraufhin" for the general expression "Sinn" (purpose). The purpose of a thing is its "woraufhin" (towards which). So we can say that the "woraufhin" of the longing for salvation is also its purpose. Considering the phenomenological facts of the longing for salvation, this is quite permissible. Looking back we can also infer another state which already existed before the need for salvation. Finally, the need for salvation looks out for ways and means which make it possible to realize the "woraufhin" of the longing for salvation. This fifth element I call the "wodurch" (by which).⁷⁰

While I do not have the time to explore the basis for Dr. Daim's findings, I can summarize that he has attempted to make a three-fold analysis of the longing for salvation: (1) a phenomenological analysis, (2) a more comprehensive psychological one, and (3) a depth psychological one. He has written in summary about his methodology in the following way:

I first tried to show the just-mentioned five phenomenological criteria for the longing for salvation in a purely phenomenological way. The second step was to reach a psychological understanding of the same criteria, this time going much more into details, and finally, there was the third way by which we attempted a synthesis between the empirical facts of depth-psychology concerning the longing for salvation and the phenomenological criteria, as well as the psychological understanding of those criteria. One might ask why such a three-fold explication was necessary, but from the very beginning it was clear to me that I was likely to be reproached for this repetition.

I could convince myself, however, that an explication extending like a spiral contained the most adequate presentation of structural facts. Martin Heidegger adopted such a form of explication in "Sein und Zeit" and it seemed to me absolutely worthy of imitation. The whole manner of presentation itself calls forth a special feeling, a special attitude in the reader. Thus it was clear to me that a manner of presentation which shows again and again partial aspects must necessarily imply the danger of purely analytical thinking. Therefore I attempted first to give a phenomenological survey of the whole longing for salvation, then I went into details by adopting the method of understanding psychology (Diltbey, Spranger); and finally, I attempted a comprehensive

⁷⁰ Ibid., pp. 29-30.

and thorough understanding of the details by means of the psychoanalytic method. At the same time, it became possible to approach one and the same psychoanalytical object by three different methods, and we could show that it is possible to approach the same object by several methods that complete each other.⁷¹

Now let us look in a little more detail at the five aspects of Daim's "longing for salvation" in terms of the fixation which is in Daim's thinking idolatry. The das Wovon, the "from which" a person wants to be saved, is some object or generally parental image from early childhood. The person is dependent upon this authority image and he has endowed this image with divine qualities and characteristics. The person becomes overpowered by the idol and is held captive and the object of fixation holds the person in a totalitarian grip. Daim has used many words and phrases to describe the "from what" of the need for salvation in terms of the idol, but this following quotation seems to summarize the main aspects of the das Wovon:

In the first place, the object of fixation is, as mentioned before, something absolute, which possesses a quasi-godlike character; it is therefore something like an idol. Furthermore, the person is tied up with this false absolute, i.e., the temporal development is brought to a standstill by an object of fixation. In close connection with that, we can find the fact that even in a cross-section the free room for development is restricted, a fact which I call the "restricting element" of the fixation. In the fourth place, the object of fixation always exercises a disorienting influence, since it tries to center all impulses for development upon itself. Fifth, the privation of liberty or better the restriction of freedom, which is always bound up with a fixation, is felt as the basic element of the fixation. The human being that experiences in himself the inability to live up to his real self, to fulfill his true mission as a human being, feels himself degraded, i.e., deprived of the real dignity given to him by nature.

⁷¹Ibid., pp. 30-31.

And this is where the inferiority complex comes in, which Adler has found in every neurosis. Since the feeling of lagging behind one's own ideas is to be found in any neurosis, there will also be in every case a feeling of inferiority. The normal state underlying the fixated nature is trying to outgrow the fixation, thus conflicting with it, so that a split will be the result, a fact that Bleuler calls "ambivalence" (in principle). It is a feeling of being split up, of being torn apart between a fixation and the impulse of freedom; and in any case, it is experienced as something hurting, tormenting, destroying. In the extreme case this means death, and the demonic purpose of any fixation is finally a special kind of killing.⁷²

Thus it is that Dr. Daim feels that mental derangement (or verrückung - "dis-arrangement") begins usually with some form of idolatry, and it is from this idol that the person needs to find his freedom.

The das Was or the "what" of the longing for salvation is what we have called the "personality center," to use Daim's term. It is the existential center of the human being and it is from this middle point (Mittelpunkt) that the communication with the Absolute is carried on. While the fixation brings about a captivity which affects the whole man, Daim feels that it is also right to say that man is not held captive as a whole being. That is, there is always some part of man that is always yearning and struggling for freedom or liberation, or else there would be no meaning to speaking of the longing or the need for salvation. Since Daim also says that the personality center is the source of creative productivity, this creativity is also limited and blocked. To summarize the das Was, Daim says:

We have characterized it (the personality center) as the center of gravity, as the "middle point," and as the creative center of

⁷²Ibid., p. 32.

the human psyche; and above all, we have designated as its most noble and most notable task its capability of communication with God, the true absolute. We have seen furthermore that with the idolization of a relative good, with the absolutization of some relative entity, the personality center becomes dependent on something finite. As a matter of fact, it is the finiteness of the relativity of the idol which clothes the latter with compelling and coercive authority. Coercive compulsion thus has its origin in the fact that the personality center--actually destined for an infinite end--has become deadlocked in the finite nature of the object of fixation. . . . The personality center is never totally but only partially "fixed." This means that the personality center remains always capable of rising in a larger or smaller degree above its fixation and of partially fulfilling its naturally given tasks.⁷³

The "whereto" or the "towards which" (Woraufhin) represents the object of the longing and the desire for salvation. This essentially is the teleological dimension in which the person in his heart (personality center) desires an openness toward reality, a restoration of his human dignity, a freedom from the bondage to the totalitarian demands of the idol, and a sense of what Daim calls "overtness-toward-infinity." This represents the tendency of the heart to aim for communication and relationship with the true Absolute. Daim summarizes this in the following way: "In the 'Woraufhin' (towards which) of the longing for salvation, however, the heart craves for a state of being open and free to God, for the right orientation, the rehabilitation of lost dignity and finally the healing and--as far as death is concerned--for resurrection."⁷⁴

The antecedent or the "das Bevor" of the need or longing for

⁷³ Daim, Depth Psychology and Salvation, pp. 46-47.

⁷⁴ Daim, "On Depth-Psychology . . . ," p. 34.

salvation represents a kind of Garden of Eden experience that the person has had in a pre-fixation state. Daim particularly refers to uterinity as the prenatal state which in the unconscious is a state of innocent, safe, and secure paradise. It is a sort of foretaste of the post-fixation state when one is freed from the idol and yet it is somewhat different because of the innocence and ignorance regarding evil. Daim suggests that people often try to find a regressive solution to their predicament by attempting to recover the antecedent or uterine state of existence, but that this is different from the redemptive state or the state of being free from the idol. In fact, Daim suggests that sometimes in order to avoid the agonizing struggle with the object of fixation, the idol, a person will try to escape or regress into this antecedent state of paradise.

Now finally let us consider the fifth element of the longing for salvation which Daim calls the "Wodurch," or the whereby, the agent or media in the need for salvation. Since the object of fixation is seen as an absolute, it is necessary to feel that there must be someone more powerful than the object of fixation, in order to free one from the idol's totalitarian power. The person who is so fixated has some knowledge that he does not have the innate strength to accomplish this all by himself, and so he looks for what Daim calls a "saviour." There is the possibility for despair in this state and a feeling that there is no power from beyond that can free one from the bondage and the captivity in relationship to the idol. Also Daim says that the longing for a saviour figure includes the knowledge that nothing within the person can force this power or this saviour to act to free one. Daim spells

this out in some detail but a brief quote will give the flavor of his thought in regard to the saviour:

The task which the saving agent would have to fulfill would essentially consist in the realization of the "whereto" (the ultimate aim and end) of the need for salvation and direct opposition to the exacting demands of the fixation. This task, however--as seen from the point of view of individual experience--appears of such tremendous magnitude that in all fairness its fulfillment cannot be demanded or expected of any human being. . . . The "saviour" must be a liberator: he must destroy terror, compulsion, oppression and subjugation so that the natural exigencies of human freedom can be restored. . . . It is one of the functions of the "saviour" to bring about a deliverance from the idol. This means that the "saviour" must first "relativize" the idol (cut it down to size, as it were) and then utterly destroy it. . . . The "saviour," furthermore, must restore the person's lost human dignity and deliver him from the degradation brought on by fixation. He must aid the individual in overcoming the stage of infantility and in the attainment of maturity. He must also be capable of saving the person from painful torment. To accomplish this, the system of fixation must first be demolished. Last, but by no means least, the saving power must truly be a saviour in the capacity of healing wounds and regenerating nature, so that a "hale" and reintegrated human structure can arise from the former disintegration. This already implies a reawakening or rebirth of the soul from the state of psychical death. The "saviour" must be able to impart the power which makes possible the resurrection of the soul and thus--the fulfillment of the saviour's most essential and central function--the salvation from death. . . . And if it is true that the person must be saved from a "god," it is even more certain that the one who saves must himself be of divine nature: the saviour must be God. If the task to be accomplished is salvation from an idol, then--unless a new terror is to replace the old one--the Saviour must be a true and real God. It is thus the true God who saves the human being from a false god.⁷⁵

Now let us look briefly at what Daim says is the aim of the therapeutic process. Essentially psychotherapy aims at freeing the individual from his idol, or its goal is the salvation of the individual from his psychical fixation. However, Daim cautions making this kind

⁷⁵Daim, Depth Psychology and Salvation, pp. 185-187.

of freeing or salvation a total salvation. He says: "If the psychotherapeutic 'salvation' is mistaken for total salvation, it will--owing to the fact that it absolutizes itself--turn itself into a form of neurosis."⁷⁶ Daim deals more completely with the difference between a freeing from the idol in terms of the psychological salvation in comparison with what he calls total salvation. Daim summarizes the task of psychotherapy by saying:

It is negative inasmuch as it has to succeed in removing the objects of fixation and breaking up the systems of idols. Thus it is made possible for the "heart" to find the "treasure" truly adequate for it, and so a rebuilding of the psychic structure is experienced, which avoids fixation. Thus the blocking of the mind is dissolved, which enables it to live in a system well understood and open (open to God), and will have at its command the energies necessary to realize the truly adequate aims. . . . Thus, in analysis, the respective objects of fixation are uprooted by a revolt of the underlying healthy nature and the road is clear for a free, natural development of man towards God. The psychoanalytical process, therefore, is a process of deliverance from the fixations to idols and consequently from blockings of the weakened will and the dimmed mind.⁷⁷

Some of the methods that Daim uses in psychotherapy include a heavy reliance on dream material and upon the drawings of his analysts. Also with most patients he has them keep a personal diary of reflections on their insights and the details of what took place in the therapeutic hour to help the person to hold more central in consciousness some of the truths which have been difficult for him to admit to himself. Also Daim uses the daydream technique developed by Robert Desoille when the unconscious material from dreams and drawings seem to

⁷⁶ Ibid., p. 263.

⁷⁷ Wilfried Daim, "Depth Psychology and Grace," Journal of Psychotherapy As a Religious Process, I (January 1954), 36-37.

be blocked for a period of time. After a period of time in therapy, the object of fixation becomes clearer and the intensification of the need for salvation grows stronger and even quite extreme. At this point the analysand may look more directly to the therapist as the saviour. Daim feels that it is important that the therapist does not attempt to be the saviour but in fact he may even withdraw a bit to allow the person to reach out for the Saviour who actually has divine power to rescue him from the tyranny of the idol. Then there comes a stage of a very strong aggressive push against the idol which destroys its arrogated absoluteness and the whole illusory world which has been structured around the idol also falls. The person is often very anxious at this time because he has found security in his hold upon the idol and this letting go is often very frightening to the person. And then sometimes even within the span of a few hours, Daim feels, there is the repudiation and renunciation of the idol:

The analysand seems to say to himself: "I surrender it (the idol) and myself; I give up; I've had enough!" This kind of surrender is actually an abandonment of the person's false position which has now become untenable; a surrender, in other words, to reality and its true actual proportions and dimensions. . . . Another aspect of the same process of transformation is the definitive abandonment of the former resistance to reality--which was in the last analysis a resistance to God--and the opening up of the personality to God.⁷⁸

Thus Daim feels that the "old man" who was fixated on the idol has died and the authentic self has emerged as from a deep sleep and he uses the word "resurrection" to denote this emergence or new life.

⁷⁸Daim, Depth Psychology and Salvation, p. 246.

CHAPTER II

EVIDENCE FROM DEPTH ANALYSIS FOR THE VALIDITY OF THE IDOLATRY OF A "BAD" PARENTAL IMAGE AS A FRUSTRATION TO BECOMING A WHOLE PERSON

A. Clinical Evidence, Especially from the Work of Dr. Wilfried Daim

Biddle, Fairbairn and Daim generally agree that the core of the problem in emotional illness is the captivity of the child in relationship to a bad parental image or object, and in the child's world this image is absolutized and has the power of God. The central problem, then, is the child who is held in captivity under the control of the bad authority image. The child may attempt to deal with this in a variety of ways and with different defensive techniques, but underneath the basic problem is the same. The child does not have a good loving authority figure upon whom he can depend, but since he does need at least someone around whom to orient in his early months and years, he orients himself around a bad parental image. We now come to try and look at this from the research method that Gordon Allport calls "depth analysis,"¹ which includes the exploration of clinical material from psychological interviews, dream analysis, analysis of phantasies, analysis of drawings, and hypnotism. The first step is to use some drawings by patients in therapy and in the first few drawings to focus our thinking again on the outgoing or centrifugal circle that Eitzen

¹Gordon W. Allport, Personality; A Psychological Interpretation (New York: Holt, 1943), p. 65.

uses as the expression of growth and on the centripetal circle or the spiraling-in circle that leads to psychological imprisonment. In Fig. 6, done by a patient of Dr. Daim, we find the female analysand enclosed in a snail shell and being watched from the outside to prevent progress toward freedom:

The analyzed woman is placed in the center of a snail shell. We have stated above that the plant-like vegetative as well as the animalic unfolding represent symbols of psychical growth. The snail shell in particular offers a very telling example of this symbolism of unfolding because of the fact that here the growth proceeds in the form of a spiral. The spiral is itself a symbol of growth. . . . Our analysand starting out from the central core has already traversed several of these spiral turns, but, according to her own words, she is impeded in her further progression by her mother, and is thus unable to continue the spiral movement. The mother, armed with a pike, blocks any further progress. In the case of fixation, then, the progressive spiral movement is replaced by the endlessness of the circular movement and the eventual outcome is "the devil's circle". . . . The guarded snail shell points to a fairly common symbol of fixation: imprisonment. This symbol appears in various forms: dungeons, prisons, cages, spider webs and other netlike structures, pits, caves, holes, octopus-like creatures with a powerful grip of their arms, eggs (conceived of as prison-like enclosures), islands, and a host of barriers and fences of every imaginable kind.²

In terms of image theory, we would say that the girl has been confronted by the bad mother image whom she sees as all-powerful and against whom she is not able to move further. Therefore, she turns around and retreats within herself. Thus her growth toward being a whole person is inhibited and her concept of the absolute

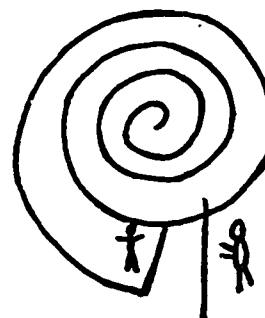


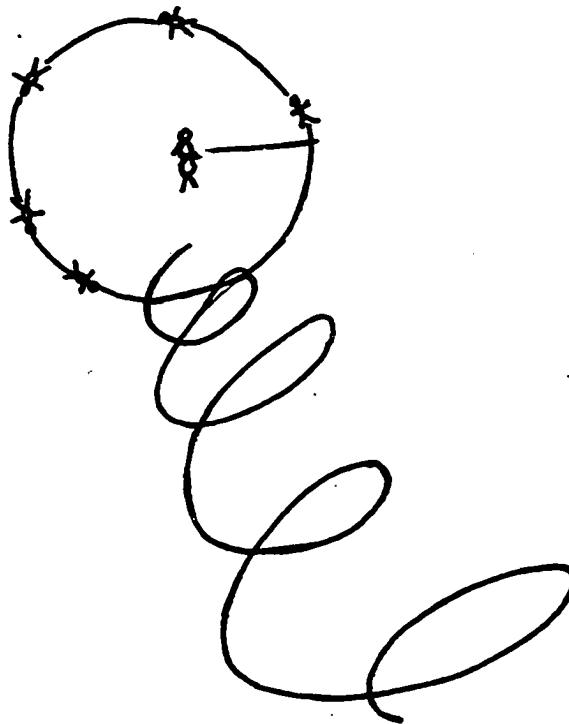
FIGURE 6
SNAIL SHELL

²Daim, Depth Psychology and Salvation (New York: Ungar, 1963) pp. 72-74.

is in terms of the bad mother image blocking her way to being herself.

Another drawing (Fig. 7) which is reminiscent of Eitzen's circles, representing the growth toward a whole person, comes from the drawing of another female patient of Daim's. Here the woman

turns around the mother in a circular movement. She is unable to break away. . . . A spiral unfolding is made impossible by the fateful linkage with the mother--a vicious circular ensnarement which has been termed "the devil's circle" and which is likewise generated and constituted by fixation. . . . The screwlike spiral line with its downward movement seems to promise eventual escape from the spell of the inner circle.³



Thus the person is caught by the psychological umbilical cord and is not able to be free, and life revolves around the dominating mother image. Yet the spiral lines downward indicate the yearning or the longing for freedom to be oneself or the need for salvation, or wholeness.

FIGURE 7
THE DEVIL'S CIRCLE

Three other drawings of patients deal with further examples of the fixation in infantile development and the bad mother image being elevated to the central supreme authority role in the person's life.

Fig. 8 shows a person whose mother attempted to perpetuate the

³Ibid., pp. 71-72, 313.

state of childhood by keeping the child small. The mother had often told this patient: "I wish you would always remain so tiny as you are now."⁴ The patient's clinical diary shows the following associations to this drawing: "My mother has always expressed the desire to keep me small so that she could manipulate me without any resistance on my part. She holds me down by the pressure of her hand and thus tries--symbolically--to impede my growth."⁵ In Fig. 9 the mother is seen as an old brood hen and the child is once again disproportionately small and is impeded in his development. The analysand writes in his clinical diary: "The mother has this time the form and figure of a brood hen; she wears the wide hoop petticoat of days past, which resembles the spread-out wings of a mother hen. She does not even permit me to peek out from under her skirt, she holds me fixed within the circle of her spell. She thrones above me inexorably and knows no mercy or grace."⁶ Thus again we see the impediment to the unfolding of a person's self by being under the domination of a bad mother image of great possessiveness. In Fig. 10 we see the mother attempting to thwart the birth of the child which is another symbol for blocking the free unfolding of the individual's personality. Dr. Daim says: "The thwarted birth is a basic root symbol of fixation. The embryo is here not organically affixed to some part of the body, but the entire person is enclosed and enveloped to such an extent that he cannot 'get out.'"⁷

⁴ Ibid., p. 69

⁵ Ibid.

⁶ Ibid., pp. 69-70.

⁷ Ibid., p. 70.

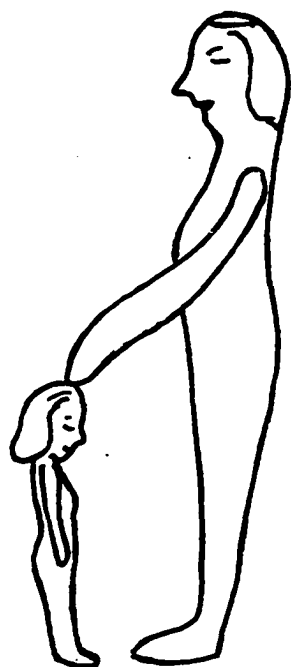


FIGURE 8
THE CHILD
KEPT SMALL

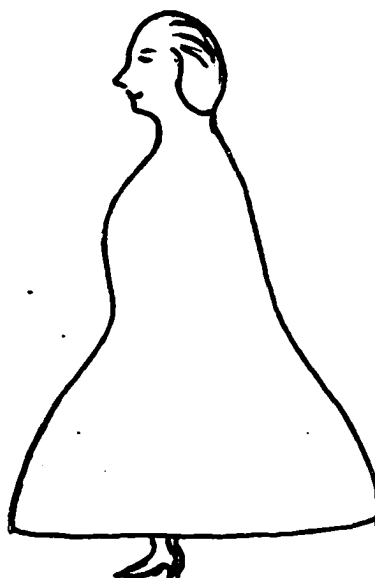


FIGURE 9
THE MOTHER HEN



FIGURE 10
THWARTED BIRTH

The patient wrote of this drawing as follows: "A cross-section of the motherly uterus; I find myself within the womb as a fetus, and the mother shields the vagina with her hand, evidently in order to impede the process of birth. . . . She is not content with keeping me permanently in a state of childhood: she is even bent on maintaining the organic-physiological union with the motherly body."⁸ Thus this patient was feeling condemned to being forever a little chick under the authority of this dominating mother image.

Another patient, a woman in her late forties, whom I will discuss in more detail in a later section, could not understand the pains

⁸ Ibid.

that she was having in her stomach and the resulting ulcer until in a visualization she saw herself as being all tied up with ropes. She associated this visualization to being tied up by both her parents as she attempted to make any assertion of herself or attempted to express her own real feelings. Another example of this being bound up or not being able to move in a growth circle is a dream reported by Daim in which the patient "is seated in a railway coach; the train is traveling at high speed, and he and the train are moving in a circle. He is trying with great effort to escape from this circular movement, to jump from the train, for he knows that otherwise he will continue to move in this circle forever, with no end in sight."⁹ In associating to the dream, the patient wrote the following: "This is the motif of the Flying Dutchman. He, too, must sail around and around forever without ever reaching a goal. I am caught in a circular process from which there is no escape."¹⁰

The following drawings show a little bit more directly the nature of the deep dependency that brings about an attitude of worship to the idol image on the part of the person who is trapped in the fixation.

Fig. 11 represents a man who has his mother image set up as an idol. In the drawing the little boy is climbing up the steps trying to approach mother. The mother seems very big and much above the boy. She seems to be turning away from the boy with an attitude of rejection.

⁹ Ibid., p. 72.

¹⁰ Ibid.

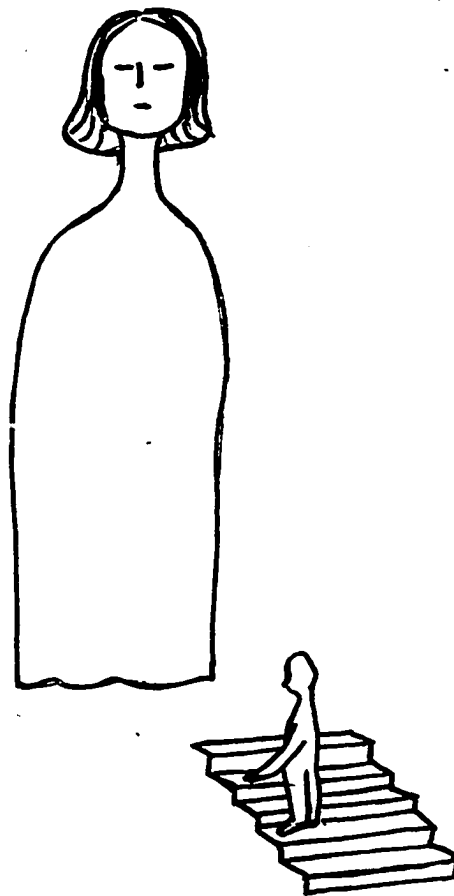


FIGURE 11
THE OMNIPOTENT MOTHER

Her glance seems to pass over him into empty space and the stiff and rigid posture seem to indicate her indifference and aloofness to the boy. According to the patient's clinical diary, he says: "In many stages (steps) I am approaching my mother, who is in possession of divine omnipotence. She is uncharitable, she is wrathful like Jehovah because of the disobedience of the sinner; I am seeking humbly to regain her favor, to obtain her pardon."¹¹ Again note the infantile

¹¹Ibid., p. 62.

relationship depicted in this drawing and the aspects of the degrading effects upon the person who has an adult body but in his inner world he finds his life as an imprisoned child oriented around this bad object-relationship with this bad mother image as the absolute.

Fig. 12 is by the same patient who drew Fig. 11 but from a later time. In this drawing the patient depicts the god-like mother casting a ray from her eye that knows all and sees all. Note also that from the mother's head issues what the patient said was a radiant crown, denoting her authority. The child is transfixed by the mother image in this drawing also.

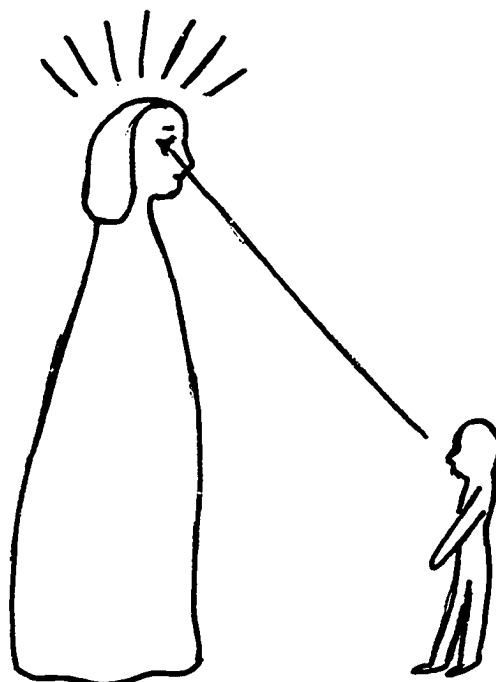


FIGURE 12
THE ALL-SEEING MOTHER

Fig. 13 is from a patient of Daim's for whom the bad mother image has become an internalized frustration to his growing. Daim says:

What we see here is without doubt a sacrilization of the mother image. . . . The mother, seated in the hallowed Buddha posture, depicted with breasts of gigantic size, is indicative of the time in which the fixation occurred. The snarling showing of the huge teeth repels and frightens the little man who, wringing his hands, is kneeling on the right, and the halo of glory emphasizes the inaccessibility and exalted dignity of the mother, the vast proportions of the womanly image being set against the dwarf proportions of the little man. The arrows indicate his tending toward the cross, which in twisted form is visible on top, and then is moving away from the cross--a symbol of aggression--toward the mother image, symbolizing his hope for eventual salvation.¹²

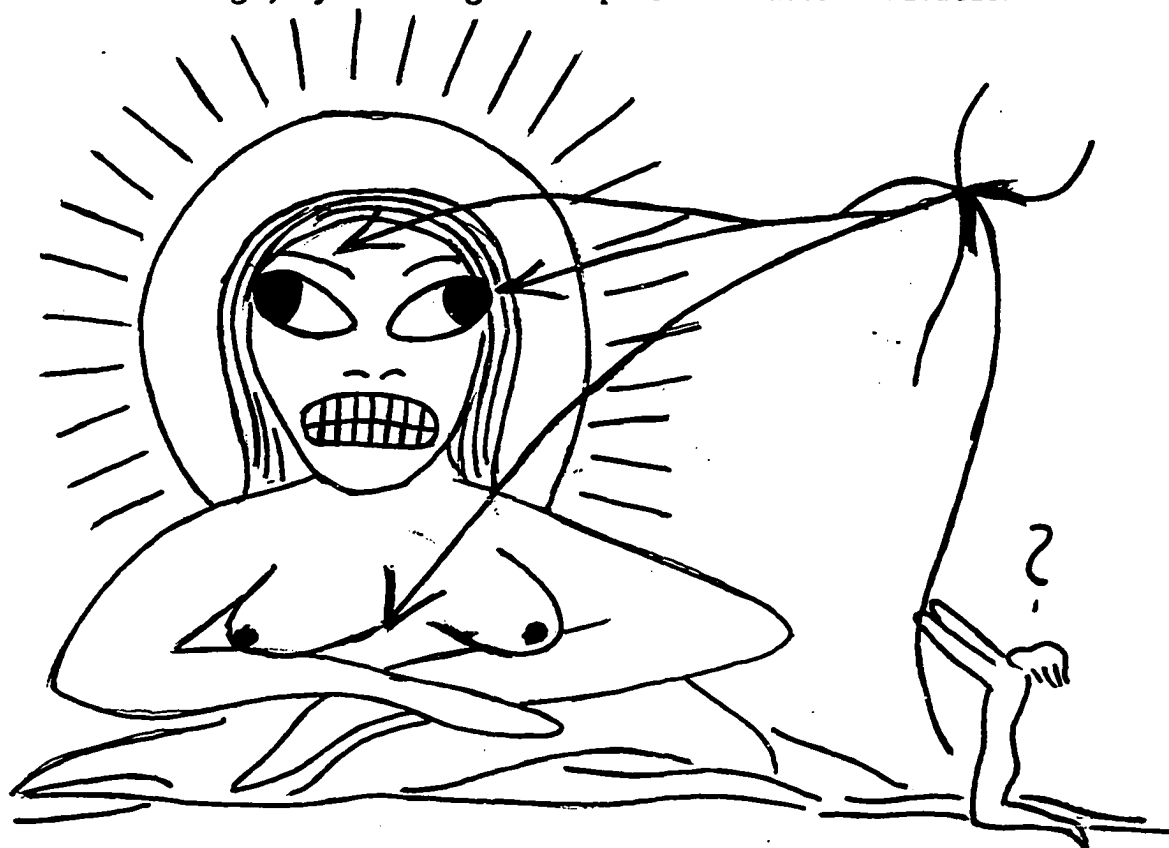


FIGURE 13
THE BUDDHA MOTHER

¹²Ibid., pp. 62-63.

If Dr. Biddle were to see the picture, he might call this a representation of the ugliest image since this person in his inner world sees this bad mother image as the ultimate authority or God for him.

Fig. 14 focuses on a woman patient's feeling of captivity in relationship to her dominating father. This hand of gigantic size represents her father's hand and is the symbol of the mighty domineering father depriving her of her freedom. Daim says:

The hand is threatening and thus active and at the same time constraining in its massive passivity. The figure below cowers down on the earth, filled with fear of this hand, which is as mighty as Fate itself. This hand then in its absolute super-dimensional quality is indicative of the idol-like demonic "absolute". . . . The isolated hand, without its owner being visible, characterizes the undefined indefinite irrationality which lurks behind its grip.¹³

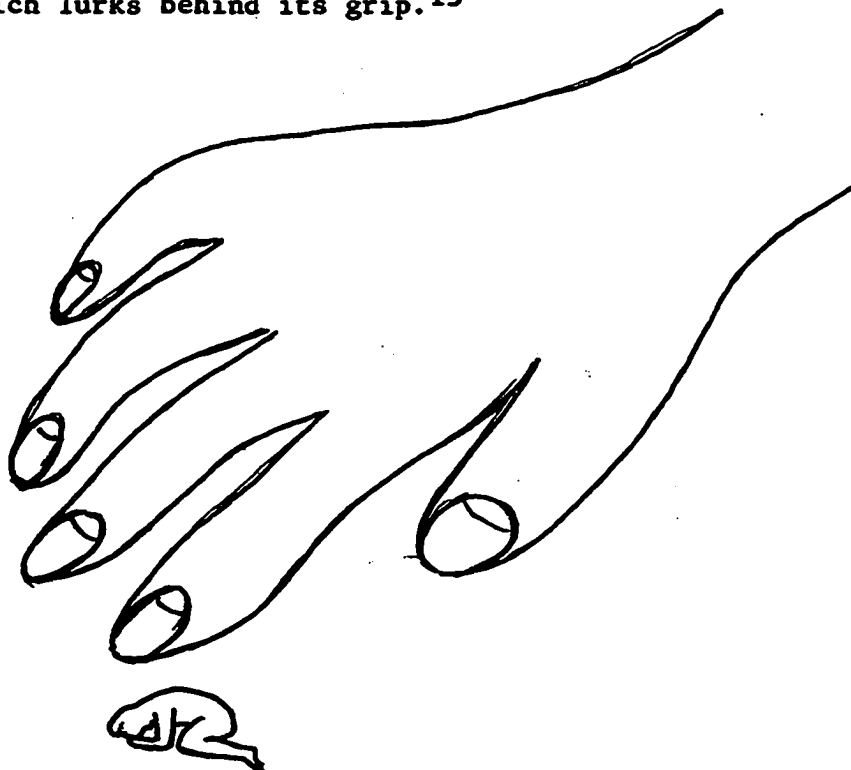


FIGURE 14
FATHER'S DOMINATING HAND

¹³Ibid., pp. 74-75.

Fig. 15, by another of Daim's patients, is one of many to illustrate the tremendous inner conflict and pressures which the person feels as he faces the idol and also feels the pull towards growth and freedom.



The dismembered body depicted in this drawing expresses in a highly drastic and dramatic fashion the disintegration of the human personality. The person cannot stay whole: he is completely torn about and thus deprived of his unity. Here we are face to face with an extreme manifestation of psychical distress. . . . In the original drawing two hands were sketched to the right of the entire figure; these hands are grabbing something that looks like a rod, and the hands move in two different directions. The dismemberment indicates disintegration as such, while the two hands symbolize a breaking-apart caused by two opposing forces. The primary symbol (dismemberment) is indicative of the fact that the analysand--owing to the fixation--is "out of joint" in every aspect of his existence, while the secondary symbol (the two hands) points to the two opposing forces, the one representing fixation, the other representing the drive toward development or growth.¹⁴

There are many other pictures and paintings which Daim has from patients which show the person in agony, in terrible distress, and in miserable suffering. Two more pictures by different patients of Daim's illustrate the feeling that one may get as he faces the power of the bad idol-image with the experience that all hell is breaking loose. Daim writes regarding the picture (Fig. 16):

The dramatization of the process has greatly increased in intensity. The satanic serpent which, endowed with three eyes, is aping the Divine Trinity, is shown here as the true instigator of all these evil things. The mysterious red (partly symbolizing the cloak of Satan, partly a symbol of the human heart) is swallowed up by yellow flames; lightning strikes and the ensuing conflagration will eventually consume or devour everything. . . . The female analysand offered the comment that this growing liquid bubble in the base of the tree must be an off-shoot of hell. In connection with this idea she remembered having once been told that a volcano is not directly fed by the fiery liquid earth kernel but that there existed fiery liquid vesicle-like formations which were actually feeding the volcano. Something of this nature seems to be inserted in the root of the tree. Enclosed within must be found the core of the neurosis, the "thorn in the flesh," that brown piece of matter which reminded the analysand first of a knife sharpener and subsequently of a piece of feces (the case history revealed an anal

¹⁴ Ibid., pp. 92, 96.



FIGURE 16
THE SATANIC SERPENT

fixation--a compulsion neurosis). The demonic serpent, according to the analysand, was clinging fast to this off-shoot of hell, and both the serpent and the tree were torturing her. . . . The heart is partly destroyed by the yellow glowing blaze and so is the protecting mantle. The analysand is represented by the woman who bends over backwards in a final convulsive surrender and who with a pointed tuft of her hair inflicts torture on herself. Of more than ordinary interest, however, is the development of the tree. It reminds the analysand of the Tree of Paradise. Round about it is coiled the serpent with a greenish-yellow tongue, whispering evil things--a symbol of jealousy. The black-yellow hair tuft of the man-tree pierces the genitals of the woman while its claws scrape out her heart. . . . The analysand comments that the greater guilt must be imputed to the serpent in which is embodied the truly satanic; it is the serpent which causes the tree to become evil. Thus we see that the analysand is making a distinction between Satan ("the truly satanic") and the object of fixation. The serpent has three eyes. The analysand associates this with the idea of a "satanic trinity." The serpent is anchored in that off-shoot of hell which harbors the burning wedge around which the serpent is coiled in several spirals. The serpent as such reminds the analysand of the cynicism of her father. We can easily see the almost incredible complexity of this situation with all its component parts as it is reflected in the analysand's pictorial symbolism. It cannot be our attention to inquire into every one of the multiple aspects and connotations. We merely wanted to show clearly the satanic nature of the object of fixation, whereby, as we have seen, a distinction is made by the analysand between the "satanic" as such and the object of fixation. Owing to this distinction it becomes possible to take a more or less objective view of the object of fixation itself.¹⁵

Fig. 17 in many ways is self-explanatory in that the person feels completely helpless and exposed to the fires of hell and God is silent. Thus God would be seen as the impotent, powerless, withdrawn, silent image who cannot rescue the patient from the fires. In Biddle's terms, the fires would probably symbolize the bad mother image and the silent God the weak father image. Thus this patient would probably have been vulnerable to the bad mother because there was no protective,

¹⁵ Ibid., pp. 230, 240-241, 249.

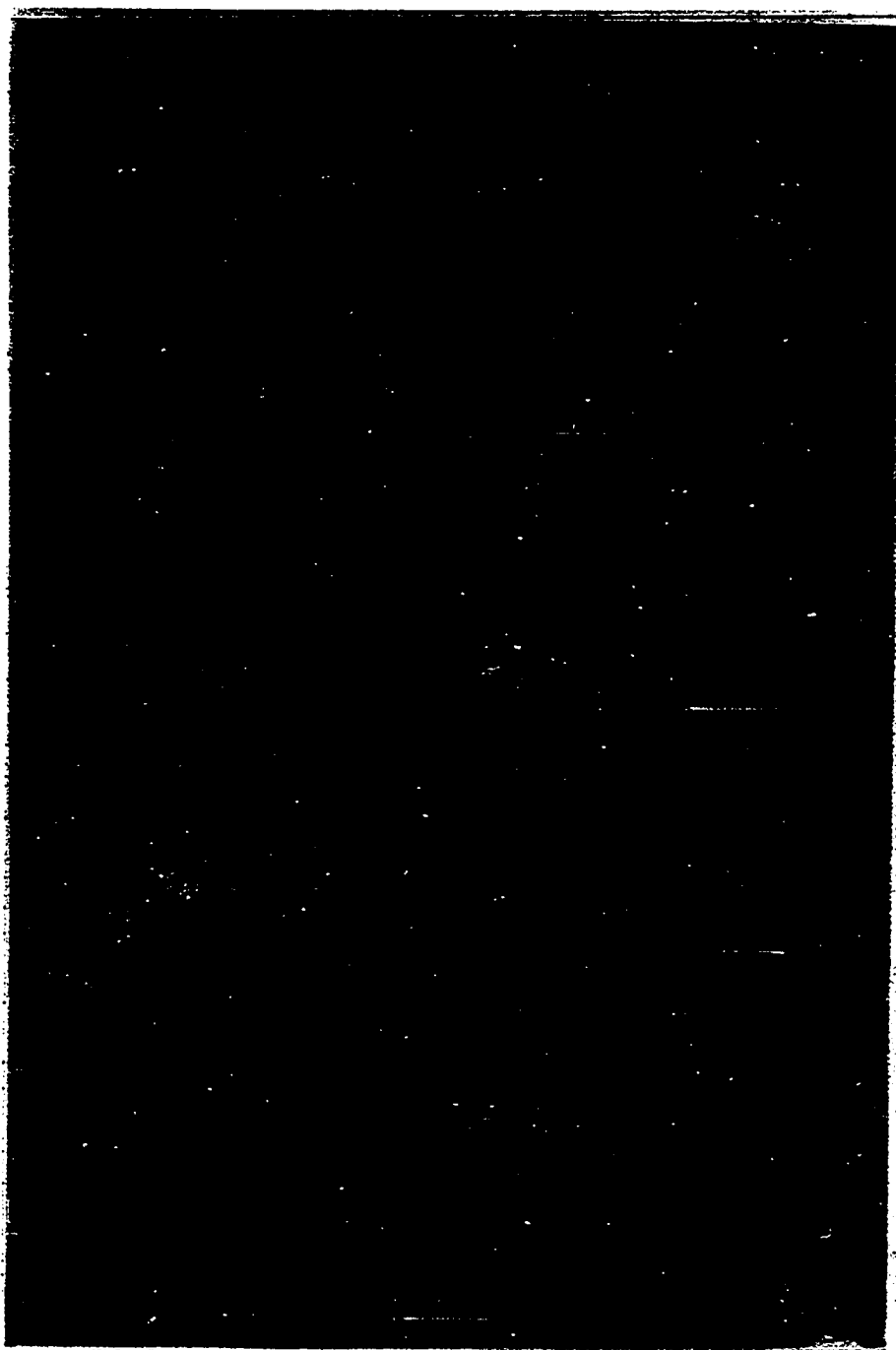


FIGURE 17
THE FIRES OF HELL

rescuing good father in the picture. Another important thing in this particular painting is suggested by Daim:

It seems to us that some major significance attaches to the fact that the painted figure looks downward and that the arms are cross-wise interlocked above the head in a defensive and protective gesture that seems to indicate the desire to ward off dangers threatening from above (that is, from the region where God is believed to abide) rather than from below. We meet here thus with still another symptom and symbol of ambivalence--this time with respect to "below" and "above": although the analysand calls for divine help from "above," she is trying to protect herself from him who might respond to her call.¹⁶

This painting would correspond with image theory in terms of the person really not feeling that there is a good father and so he is in a sense lost and open to the ravages of the bad parental image, such as the bad mother image.

Two further pictures symbolize the final phase or the breaking loose of the fixation, and the movement into some freedom from the power of the idol. Concerning Fig. 18, Daim writes:

We see the final phase of the entire process. The serpent and the plug (associated in the analysand's mind with the idea of a knife, a grindstone and a piece of feces) are condemned to enter the lower depth and are swallowed up by hell. The woman, however, has now receded from the flames. She is standing on a crescent (a symbol of virginal purity; the analysand associates it with the Virgin Mary). We are witnessing a resurrection. Above the horizon the sun rises radiantly. . . . We arrive at the conclusion that the analysand in this particular instance is not going all of the way but is, for the time being, satisfied with an aesthetic anticipation of her resurrection. Regarding the symbols of the grindstone and the piece of feces the following comment suggests itself: As is shown in the illustrations, the father of the analysand, who is the object of her fixation, had seriously aggrieved her by his peculiar kind of cynicism while trying to inculcate into her the habits of cleanliness. This explains the mental association of "father" and "feces," or rather the association between her father's cynicism

¹⁶ Ibid., pp. 230-231.



FIGURE 18
RESURRECTION

(the satanic serpent) and the piece of feces. The child had tried to express her defiance by attempting to retain the stool in her bowels--a fairly commonplace motif in child psychology. But since this attitude cannot be maintained indefinitely because the bowel movement eventually leads of necessity to the elimination of stool, the latter is being associated with that motif or accent of aggression which is symbolically expressed by the concepts of "knife" and "grindstone" (a motif of anal sadism). When in the end the serpent and the grindstone start their descent into hell, the implied aggressive resentment against the father's cynicism is unmistakable in that thereby the father is being deprived of his absoluteness and unconditional power. The father fixation and the defiance reaction are evaded simultaneously and a disengagement or detachment has become possible. This also annuls the psychical death which has been caused by the load and pressure of fixation so that at last the road is cleared for the anticipated resurrection.¹⁷

Fig. 19 represents the breaking free from the shackles of fixation and rising out of the enclosure in which he has been imprisoned. Daim speaks of this breaking free from the idol as a resurrection and this drawing is like a person breaking out of an egg and in some ways then symbolizes a new birth.

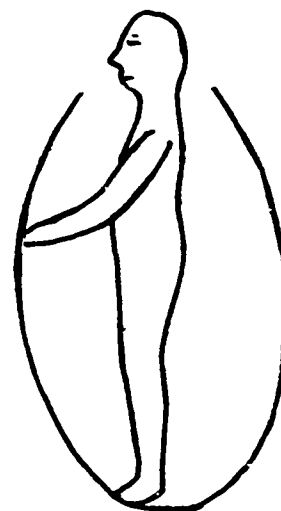


FIGURE 19
NEW BIRTH

While there is much more that could be said and dealt with in relationship to these drawings and paintings done by patients of Daim, the main purpose of this has been to show graphically in terms of the productions of patients, both artistically and verbally, something of the validity of the idolatry around a bad parental image and the resulting frustration to becoming a whole person.

¹⁷ Ibid., pp. 249-250.

B. Further Clinical Evidence Pointing to the Idolatry of a Bad Parental Image as a Frustration to Becoming a Whole Person

Further material is to be found in the fairy stories which in some ways deal deeply with the sub-rational images. Dr. Julius E. Heuscher emphasizes the importance of the fairy tale images for the child:

. . . The attractiveness which the fairy tale holds for the child derives from its basic nature, which is the ability to portray . . . the psychological problems linked to human existence. This pictorial language can be better understood by the heart of the child than by the modern adult who is conditioned to accept only physical realities and to interpret them by means of an abstract thinking dealing exclusively with quantities and with cause and effect relationships. . . . With the growing awareness of the importance of the psychologic development of the child, of the cultural value of folk tales, and of the latter's deep significance, there have been more and more fairy tale illustrations which have attempted to express in lines and colors some of the hidden depths and spirituality of these stories. . . . Genuine fairy tale images, [italics mine] absorbed in early childhood, become inner strength and security in the soul of the developing youth.¹⁸

Heuscher has also shown the validity of utilizing material from fairy stories as evidence for depicting man's captivity, his yearning for freedom and the psychological and spiritual struggles involved.

And yet, instead of being forgotten, more and more fairy tales were carefully collected by reverent scientists, so that most of us can, again and again, look longingly back to these stories for solace. We can understand this longing better if, at least for moments, we succeed deliberately to recapture the way we experienced our world as small children. In these moments we may feel ourselves almost free from our narrow "everyday Ego" and more capable to empathize with the beings and objects around us and their rich and manifold aspects. Thereby we may intuitively sense that even in our rationalistic and materialistic epoch we have the ability--by regressing to early childhood levels--to recapture spiritual forces

¹⁸ Julius E. Heuscher, A Psychiatric Study of Fairy Tales (Springfield, Ill.: Thomas, 1963), pp. 5, 19.

which support and guide us in our daily life.

Similarly, by allowing ourselves to return to the world of our ancestors, populated by fairy, mythic and epic personages, we can regain the spiritual or moral impulses which can liberate our imprisoned "everyday Ego." This Ego is captured in a narrow materialistic world just like Rapunzel who is jailed by the witch in a stone tower. And like Rapunzel it waits for a spiritual impulse, for the prince who will lead it out into a life with new meanings and new goals.¹⁹

In this paper, we are particularly interested in the fairy tales which depict the captivity of the child to a bad authority image and the way that contact with hero and saviour images rescues and frees the child from captivity. Joseph Campbell has done extensive study of the hero in this regard and Daim is now working on a book about the hero.

Campbell expresses succinctly how man's great struggle takes place in relationship to the images of childhood. He says: "We remain fixated to the unexorable images of our infancy, and hence disinclined to the necessary passages of our adulthood."²⁰

Campbell also sets forth the scene of the battle as seen both by mythology and psychology as follows:

. . . The infantile unconscious . . . is the realm we enter in sleep. We carry it within ourselves forever. All the ogres and secret helpers of our nursery are there, all the magic of childhood. And more important, all the life-potentialities that we never managed to bring to adult realization, those other portions of ourself, are there; for such golden seeds do not die. If only a portion of that lost totality could be dredged up into the light of day, we should experience a marvelous expansion of our powers,

¹⁹ Ibid., p. vi.

²⁰ Joseph Campbell, The Hero With a Thousand Faces (New York: Meridian Books, 1956), p. 11.

a vivid renewal of life. We should tower in stature. Moreover, if we could dredge up something forgotten not only by ourselves but by our whole generation of our entire civilization, we should become indeed the boon-bringer, the culture hero of the day--a personage of not only local but world historical moment. In a word: the first work of the hero is to retreat from the world scene of secondary effects to those causal zones of the psyche where the difficulties really reside, and there to clarify the difficulties, eradicate them in his own case (i.e., give battle to the nursery demons of his local culture) and break through to the undistorted, direct experience and assimilation of what C. G. Jung has called "the archetypal images."²¹

This is what Biddle would speak of as making contact with the good images, but not only with the images, but with the power of the Divine that is the reality behind the images. Now let us turn to some examples of fairy tales which depict what Campbell spoke of as giving "battle to the nursery demons,"²² and which we would see as the attempt to be rescued from bondage to the bad idol-images. We can think immediately of numerous fairy tales that have to do with the captivity of the girl child to the witch figure or the bad mother image, and her only way of deliverance is by the confrontation of the witch by the hero or the saviour figure and through his superior power and love and the ensuing struggle with the powerful witch, the girl is freed and then can find love, happiness and creativity. Cinderella, in her relationship to the stepmother, was in a captive and debased position until a superior authority, the prince, could deliver her from the clutches of the stepmother. Snow White also fell under the spell of her jealous mother who tried to get rid of the beautiful Snow White. The mother finally disguised herself as a witch and fed Snow White a poisonous

²¹Ibid., pp. 17-18.

²²Ibid., p. 17.

apple. She does not become free from the poison of the witch until the hero with his love is able to free her. This is somewhat similar to the story of Sleeping Beauty, whereby the power of the bad mother image or the bad witch is finally overcome in the heroic struggle of the prince with the evil forces.

The fairy tale of the Snow Queen, which we will look at in a little more detail, particularly spells out numerous aspects of image theory and therapy. Briefly, the story concerns a wicked magician who was particularly delighted because he had made a glass which could at once cause everything good and beautiful reflected in it to shrink up to almost nothing while ugly and useless things were made to appear ten times larger and worse than they really were. The loveliest landscapes when reflected in this glass looked like boiled spinach. The handsomest persons became idiots and looked as if they stood on their heads and had no bodies, and even their closest friends could not recognize them. And if someone had a freckle it seemed to spread all over his nose and mouth. Those who attended the wicked magician's school of magic took the glass and went up and down the world and showed it to everyone. Finally there was no person in any country who had not been looked at through the glass.

The followers of the wicked magician decided to take it up to heaven so that the angels could see each other through it, thus distorting their perception also. But on the way up the glass became moist from the atmosphere and slipped from their fingers and fell back upon the earth so that when it hit the earth it smashed into a trillion pieces. Some of these pieces of glass were as tiny as dust fragments

and blew all over the earth. Others were like small splinters. Some of the fragments of glass got in people's eyes and thus caused them to see the world and the people about them in a distorted way. It made them view everything the wrong way or made them see only the worst side of what they looked at, for each little fragment had the same effect as the entire glass. Some people were so unfortunate as to receive a little splinter of the glass in their heart and that was terrible. Their heart became cold and hard like a lump of ice. Some of the fragments were big enough to be used for window panes and others were large enough to be used for spectacles. (The story thus far can be interpreted as the capacity of the power of evil to fixate one on looking at the world through the bad image. Thus one sees the reality of the world and ultimate reality as bad.)

There were two children named Gerda and Kay who were playmates. They were very close friends until one day when Kay, the boy, got some of this glass in his eye and in his heart. From then on he began to be quite rebellious, interrupting adults, making fun of people and being very careless about his playmate's feelings. With a splinter of glass in his heart, his heart became cold like a lump of ice. Finally he felt the pain no longer but the splinter was still there. Soon he found himself going away with a beautiful woman named the Snow Queen. (He saw her as good but she really was the rationalized bad mother.) Her kiss was colder than ice but he was already half frozen. However, it was only for a moment, as soon he no longer felt the intense cold. He looked at the Snow Queen. She was very beautiful. He could not imagine a more intelligent or a more lovely face. She no longer seemed

to be made of ice. In his eyes she was perfect.

His playmate, Gerda, spent much time looking for Kay. (Gerda is here to be understood as having the concern of the saviour as she searches for the lost child.) Finally Gerda meets a wise woman (who represents a good mother image or represents the spirit that gives guidance) who helps her to find directions to Kay and the Snow Queen. The wise woman points out that because little Kay has a splinter in his heart and a glass particle in his eye he is satisfied with the Snow Queen and he can never be human again until he is released from the power of the glass splinter so that the Snow Queen can no longer have control of him. The reindeer who was going to take Gerda to find little Kay asked the wise woman if Gerda will not need the strength of twelve men to cope with the Snow Queen. The wise woman said, "No, the strength of twelve men could never cope with the Snow Queen," and the wise woman added, "I can give Gerda no power as great as she already has. Her power is greater than ours because it comes from a pure and loving heart. If with her heart she cannot gain access to the Snow Queen's palace and free Kay's eye from the splinter, we can do nothing for her."

Then the reindeer took Gerda to the North Pole. There stood poor little Gerda without shoes, without gloves, alone in a dreary, desolate land. She began to run towards the snow palace and to say the Lord's Prayer. As her breath came out of her mouth, the breath turned into bright little angels who went before her and prepared the way.

The Snow Queen was gone and little Kay was almost black with

cold but he did not feel it for the Snow Queen had kissed away his shivering and his heart was like a lump of ice. The Queen had given him a task of fitting together some letters so that they would form the word "eternity." She had told him, "When you can put that together, you'll be your own master and I will give you the whole world and a pair of skates besides." But as hard as he tried he could not put the letters together. When Gerda saw Kay she ran to him and flung her arms around his neck and said: "Kay, Kay, my dear Kay!" He sat still, stiff and motionless. His unkindness wounded poor Gerda and she wept deeply. The hot tears fell on his breast and thawed the ice and penetrated to his heart and washed out the splinter of glass. Then Kay burst into tears and he wept bitterly, (the pain of unthawing) until the splinter floated in his eye and fell with his tears. He then remembered his old companion and cried with joy, "Gerda, my dear little Gerda! Where have you been all this time and where have I been?" They wept together and the little pieces of ice danced about merrily and soon they lay down and formed of their own accord the letters of the word "eternity." Then Kay and Gerda returned to the wise woman who fed them with warm milk and gave them new clothes and a sled. When they returned home the grandmother read them a verse from the Bible: "Except you become as little children, you cannot enter into the kingdom of heaven."

This fairy tale portrays the way in which our image of the world becomes distorted and one falls prey to the evil power and becomes attached to a rationalized bad image. Then the story shows the way in which the warmth of a loving heart is able to break through the distortion and to bring freeing and salvation from the idol to which

one has been held captive. It also shows how one represses one's real needs for authentic love and a good authority relationship and attaches to a bad authority. It is also interesting to note how the Snow Queen kept the child busy doing some task offering him the hope of becoming the master of his own life and gaining eternity by putting together some letters. This theme, which we shall explore later in this paper, suggests how the bad image demands of the child in captivity that he attempt to get his salvation (eternity) through justification by good works or achievement or merit for what he has done. It is also interesting to note how the warmth and love of Gerda, which is a painful love in terms of seeing how captive Kay was, really began to thaw the relationship to the bad authority. Then at the end they were able to return to the wise woman who really nurtured them in grace; and finally the Biblical quotation, focusing on the authentic trustful dependency in the good authority relationship, opens the door into the kingdom of heaven.

The second fairy tale that I would like to tell is a contemporary one that has been written by a person who has been in therapy. He is familiar with image theory and with the concept of making an idol out of the bad images which keeps one from believing in and relying upon the good authority images.

Once upon a time two little children, a brother and a sister lived in a dark, damp dirty hut made of mud. The walls were muddy; the floors were muddy; the ceiling was muddy, and even the air seemed muddy. The little boy and the little girl sat on the muddy floor and shivered and shivered and shivered. Often they heard terrible frightening noises outside so they would jump with fright, but mostly they just sat and shivered and shivered and shivered. The little girl would sometimes work all day trying to clean the mud up by moving it around even though she knew it didn't do any

good. The little boy would just sit and watch and shiver. And every day the frightening noises would come so they were sure something terrible would happen if they went outside.

Sometimes an old witch would come and bring them food. But when the little boy and the little girl ate the food it made them sick. Then the witch would tell them how good the food was and how much trouble it was to fix, and that she loved them and that they could be good little children by eating the food. Sometimes a weak, evil old man with long bony fingers would come around and he would stand over them and tell them how good he was and how he loved them and that they must try harder to please him and try to grow up to be just like him. Sometimes he would have them read a book he had given them that seemed to tell them how bad they were and how good he was and how they must try to be good like him. The little boy and the little girl tried real hard to eat the food and read the book, and sometimes they really thought the food was good and the book was true, but mostly they just sat alone in the dark in the damp dirty hut made of mud and shivered and shivered and shivered.

One day the little boy was sitting in the mud, shivering and sick. The little girl was working real hard trying to help him by moving the mud around. They didn't cry because they were supposed to be happy, but inside the tears ran down all day and all night. All at once the little boy got up and opened the door and walked out. The little girl was sure the terrible things that made the frightening noises would get him, and she was so scared she couldn't move. The little boy was scared too but he knew he would die anyway in the mud hut. The light hurt his eyes and he was afraid the noises would come, but after awhile he could see better and peeked around a corner of the hut. He saw a man standing not too far away, and when the little boy saw the man start to look at him, he ran back into the hut and slammed the door. But the little boy had noticed that the man looked different somehow and he wanted to get a better look so he went out again the next day. The light didn't hurt so much this time and when he peeked around the corner he saw the same man again. He looked very kind and had strong-looking arms and a gentle face. When the man looked at the little boy and called him by name, the little boy was so surprised and astonished that he ran back into the hut and slammed the door. The third day when he went out he wasn't as afraid and just stood beside the hut. When the kind man with the strong arms spoke his name again, he wanted to run but he didn't. He just stood. The kind man held out his hand and took a step towards him and waited. The little boy stood and watched for a long time and then took a little step, and when he did the kind man took another step towards him. Each time the little boy took a step toward the kind man the kind man took a step toward him. Finally the kind man with the strong arms sat down and the little boy didn't feel afraid anymore, and he even talked to him.

After that he went out every day and they talked, and the little boy sat on his lap and felt warm and good.

One day he brought his sister out to talk to him. She was scared and wouldn't come too close. When she tried to talk to him all of a sudden the tears started coming down on the outside. Pretty soon she felt better and finally after several days she felt safe too and climbed up into his lap and leaned against his strong arms and felt very warm and very good. After they had talked a long time he asked them if they would like to come home with him. They jumped up and down they were so excited because they didn't ever want to go back to the mud hut, so they hopped and skipped along beside him until they came to a big white house and he took them by the hand and led them inside to a beautiful gentle woman with a face like an angel who took them and bathed them and dressed them in new warm clothes, and fed them with good warm food until they were full. Then the kind man with the strong arms and the beautiful woman with the face of an angel took them and tucked them into their own little beds. The little boy said, "I wish you were my father and mother." And the little girl said, "I wish you were my father and mother too." Then the kind man said, "I am your father," and the woman said, "I am your mother." "But we thought that man and woman that came to the mud hut were our father and mother," they said. "No, they lied to you." "Then why didn't you come get us?" "I came every day and called to you," the kind man said, "but my voice sounded frightening to you as long as you were inside the mud hut. I came as far as I could to you. You had to come the rest of the way to me."

Then the kind man with the strong arms took a book and gave it to the beautiful woman with the face of an angel and she read to them. And even though it was the same book the evil old man had told them to read and the words were the same, they seemed to mean just the opposite when she read it to them.

In terms of image theory we could say that the children were able to make contact with the good images and to realize that the ultimate reality of the good mother and good father is truly the real family to which they belong.

In some ways what Paul Tillich says is relevant to the truth revealed in this fairy tale.

But where it happens that man has gained freedom, "the spirit of bondage" to fear is overcome by "the spirit of adoption." When a child has a moment that we could call a moment of grace, he suddenly does the good freely without command and more than had been

commanded; happiness glows in his face. He is balanced within himself without enmity and is full of love. Bondage and fear have disappeared; obedience has ceased to be obedience and has become free inclination; ego and superego are united. This is the liberty of the children of God, liberty from the law, and because from the law also from the condemnation to despair.²³

Paul in his letter to the Galatians depicts living under the law and living under grace in terms of living as the child of a slave woman or of a free woman:

It is written that Abraham had two sons, one by the slave and the other by the free woman. The child of the slave was born in the ordinary course of nature, but the child of the free woman was born in accordance with God's promise. This can be regarded as an allegory. Here are the two Agreements represented by the two women: the one from Mount Sinai bearing children into slavery typified by Hagar and corresponding to present day Jerusalem--for the Jews are still, spiritually speaking, "slaves." But the free woman typifies the heavenly Jerusalem which is the mother of us all and is spiritually "free." . . . Now we, my brothers, are like Isaac, for we are children born "by promise." . . . So then my brothers, we are not to look upon ourselves as the sons of the slavewoman but of the free, not sons of slavery under the Law but sons of freedom under grace.²⁴

Finally, to emphasize again the relevance of the images of the psyche and the need for contact with good images, we turn to Joseph Campbell's words:

. . . Freud, Jung, and their followers have demonstrated irrefutably that the logic, the heroes, and the deeds of myth survive into modern times. In the absence of an effective general mythology, each of us has his private, unrecognized, rudimentary, yet secretly potent pantheon of dream. The latest incarnation of Oedipus, the continued romance of Beauty and the Beast, stand this afternoon on the corner of Forty-second Street and Fifth Avenue, waiting for the traffic light to change. . . .

²³ Paul Tillich, The Shaking of the Foundations (New York: Charles Scribner's Sons, 1948), p. 136.

²⁴ Gal. 4:22-31, from J. B. Phillips, Letters to Young Churches (New York: Macmillan, 1956).

It has always been the prime function of mythology and rite to supply the symbols that carry the human spirit forward, in counter-action to those other constant human fantasies that tend to tie it back. In fact, it may well be that the very high incidence of neuroticism among ourselves follows from the decline among us of such effective spiritual aid.²⁵

Let us now turn to some clinical examples, which illustrate various therapeutic techniques to show how a person may be helped to confront the bad authority idol-image which may have been repressed and to make contact with the good authority image, symbolic of God in Christ, which may have been lost even further.

With the method of symbolic visualization, following particularly Desoille's technique of the guided daydream as it has been illustrated by Dr. Robert Gerard in this country, we find numerous examples of the confrontation of bad authority images which have been endowed with divine power.²⁶ Oftentimes in these visualizations one can see two images of divine power, one of which may be represented by the bad parental image or actually may be visualized in some form of a satanic or demonic personification or symbol. There are numerous clinical examples of the person involved in a visualization where he experiences the power which is such a threat to him while standing on top of a hill or a pinnacle. In order to visualize removing the authority and the power of the idol from one's life a person may visualize directly kicking the bad image off the pinnacle or he may need to visualize that this cannot be done by himself but rather the Christ has to be present

²⁵Campbell, op. cit., pp. 4, 11.

²⁶Robert Gerard, "Psychosynthesis: A Psychotherapy for the Whole Man," Psychosynthesis Research Foundation, Issue No. 14 (1964), 24-25.

on the pinnacle and He is able to remove the bad image from the pinnacle. My experience is that one sees the bad image kicked off the pinnacle but one does not experience or see it killed but rather it symbolizes that while the bad image is still a part of the psyche, yet it has been rendered powerless by a more powerful authority.

One woman who was particularly under the domination of a schizophrenic mother all of her life could picture the bad mother or witch figure on the pinnacle and the Christ removing the mother image; but as soon as this happened, the mother image was seen to be crawling out on some other part of the pinnacle. This actually is what continued to happen in this woman's life; that in certain areas she would seem to get out from underneath the domination of the bad mother image, but it would seem to creep back into power in new situations and the client would revert to her old feelings of captivity, worthlessness and the need for compulsive work.

In another visualization, a Jewish-Christian woman who had been recently divorced from her husband and was in great stress in relationship to her daughter did not understand why at times she seemed to be able to communicate her need, her frustrations, her problems, her conflicts very readily to God in prayer, and other times it seemed as though she could not really open her life's experience to Him at all. As we talked about this it became very evident that she really had two distinct images of God. One of these images had really grown up with her from childhood, particularly in relationship to her mother. Her mother had schizophrenic tendencies and at different times had to be hospitalized. The mother also had communicated in words a picture of a

God who was punitive and a rather terrifying father figure. The second image she had was of Christ. She realized as she talked that she was able to pray more directly to Christ but she could not pray to God the Father because that image was associated in her mind with the childhood image of a punitive God. In her spontaneous visualization she saw Christ hanging on the cross only she said He was not in pain. He had His arms outstretched to her and He was saying to her, "Come unto me all ye that labor and are heavy-laden and I will give you rest."²⁷ Then it was in the visualization that she was able to kneel at the foot of the cross and to let all of her emotions pour forth openly and freely. Thus the client experienced in a rather dramatic way for herself the two images of God which she had: the terrifying image from childhood and the image of God as seen in the character of Christ that represented love and understanding.

In some ways closely associated with the technique of visualization to help face the images is the technique of what is called intrapsychic dialogue. In intrapsychic dialogue, the therapist may attempt to have the client place the oppressive image in a chair and talk to the image. There is often a great deal of resistance to this and people are often frightened that the image will retaliate just the same as they were frightened at childhood that if they expressed themselves freely and openly to the parent, that there would be terrible consequences that would follow. In this method, it is also very important

²⁷ Matt. 11:28 (Authorized Version).

to label that this is an image which is different from the real parent and also that the image which is so often associated with being God Himself is not really God but perhaps is really a bad parental image or what may at times be called the demander, the attacker, the blamer, and so forth. It seems to be very important to help the client label what the image really is because in looking at the image for what it really is there is often a decreasing of its authority and its power. Sometimes I find that the person who has a cold, aloof, parental image as the absolute authority may not be able to communicate to this image right away, but perhaps some months later may even come back to this spontaneously. For example, one woman was not able to communicate to her father image in intrapsychic dialogue until some months after the initial effort. She was at the beach one day by herself. She suddenly found herself praying to God as though it were like talking to a father image sitting in the chair but now she could be open and expressive and share all of her needs, her hurts, her fears and her love. Following this experience, she then was able to call her father and attempt to talk with him in person. Some therapists seem to encourage their clients in going to the real parents and communicating directly with them, but I find that it is often important for people to realize that the parental images are so much worse than the real parents that they may need to communicate to the parental images first. Otherwise when they do go to the parent they suddenly find that the parent is so much more understanding than they imagined the parent would be because the parental image has been so terrible, or they inflict terrible hurt upon the real parent because the image the parent is seen through is so bad.

Let us now turn to look at two situations with different clients in a little bit more detail in order to focus on some of the functioning of the idol and the therapeutic techniques involved in helping to free the client from the idol. This client was a married woman with a ten-year-old son. She came to the Counseling Service with extreme psychosomatic problems. She had had countless operations and still continued to suffer from all kinds of pains in her stomach, headaches, and a variety of psychosomatic ailments. Her mother had been an ambulatory schizophrenic who had never been hospitalized but who had such paranoid thinking as to believe that the Communists were coming to take over. The client had been frightened by this and other paranoid thinking by her mother in the process of growing up. Mother had been the dominating figure in the client's home life and father had been more in the background, and she seemed not to be able to get through mother to father to have a stable relationship. The client also was having this basic problem reactivated by the fact that she had a part-time job at the church but the secretary to the minister was tremendously protective of her relationship to the minister and whoever else worked at the church was made to feel very uncomfortable by the secretary, and it was like bad mother keeping her away from good father again. The client had experienced a visualization with the figure of Christ attempting to help her to deal with the witch figure. In the process of the visualization, she had the experience of light being present with her in contrast with her feeling very cold when the witch was around. She had some feeling of a heavy load and a big weight coming out of her and the light entering more fully into her life.

In an individual therapy session following the visualization in a group, she speaks to the therapist:

Client: "My problem is that I can't trust that God will protect me. Mother always came between me and my father, and then after I married, my husband's mother always came between me and my husband. The woman always comes in and spoils things and so I give up."

Therapist: "You give up?"

Client: "Well, sometimes I fight for myself but I'm not worth it. I can do no good anyway."

Therapist: "You kind of defend yourself but then it isn't worth it?"

The therapist (attempting to help her to see the positive and the negative parts of her defense) suggested that she imagine that a little girl with her name is sitting out in front of her and that she herself is going to be a defender and tell the little girl why she is defending her.

Client: "I feel I'm enclosed like I'm in a prison."

Therapist: "Well, could you be the prison?"

Client: "Yes, I am a prison and I'm protecting you (speaking to the little girl in front of her); I'm keeping you in this prison"

Therapist: "Well, what does the little girl look like?"

Client: "Well, she's sitting there quietly. She's kind of wilted. There's no fire in her. She wants to get out of this prison."

Therapist: "Well, what do you say to her?" (The prison here is seen as the defense which she uses against the bad mother image. Defenses are seen as efforts to relate to the bad image and maintain a relationship and yet at the same time to protect oneself from the bad image.) "What do you say to the little girl?"

Client: "I want to give her the key so she can get out of here but my mother would lock her up again." (pause)

Client (to little girl): "You can't live here alone. You're very lonely and you're going to die within yourself. You need to be

with people and be strong enough to take the ups and downs because there's good and bad in everything."

Therapist: "Are you trying to be her good mother?"

Client: "Yes, I'm trying to help you see that people are human."

Therapist: "Can you see the little girl now?"

Client: "Yes, I want to help her."

Therapist: "And you're kind of like a mother to her?"

Client: "Yes, I'm like a mother in some ways." Client, thinking about her mother: "But good mother wants to help the little girl. I try to find something good in everyone, yet I keep them at a distance." (Here is the defense again, helping but still keeping her away.)

Therapist: "Well, tell the little girl what you see in her."

Client: "She's a good little girl, she's done no wrong and God loves her, and she doesn't have to please everyone."

Therapist: "Has she been trying to please everyone?"

Client: "Yes. She's made herself sick trying to please everyone and right now she looks surprised that God loves her for herself. She is almost smiling. Yes, she's relieved. She has something to live for. I feel good because I want to help her because someone needs her love."

Therapist: "Can she love?"

Client: "Yes, she has to find someone who needs her."

Therapist: "Are you still being the prison wall?"

Client: "No, I'm her good mother and I'm helping her, but if I protect her I'm a wall again to keep the bad mother out."

Therapist: "Well, now can you turn around and look the other way and see a mother?"

Client: "The wall has to be strong because mother is poison." (The client goes on to tell about her grandmother and how she was afraid of her grandmother, and wouldn't let her grandmother touch her.) "To grandmother I was no good, I was born no good. I'd like to break that barrier and get through it." (She brings up the secretary again.) "I tried to talk to the secretary at church. If I could just tell her how I feel, but the little

girl when she needs love gets cut off and then she goes back into her shell again. I used to like the pastor and the secretary, but now I'm evading them. I have to find someone else to love."

The therapist up to this point had helped the client to experience the purpose of her defense and to experience the little child within herself. After doing this and experiencing the positive nature of her defense and the positive nature of the little child as someone who can love, she goes back to the secretary of the church. And the therapist here makes an interpretation and somewhat of a confrontation: "You're saying the secretary is a witch and it seems to me that you're doing this out of fear and the justification of your fear, and this is your sin." (This client was very active in church and she would think in terms of guilt and sin, and so this was appropriate in terms of her orientation.) The client thinks for a little while and then the therapist adds, "Fear will not destroy you unless you run from it." This ended the session.

A few days later in group, the client told the following. She had invited the secretary over to her house and had told her that she would go fifty-fifty with her and both of them had apologized for what happened in the relationship, and then she felt a little bit more relaxed about the secretary. She also told the group what the therapist had told her about its being a sin not to face her fears. She said that she also had been facing her husband this week and then added, "And a lot of other things, too. I told my mother what I thought, also. I asked her if she wants me to die by getting another operation." (When the client would get upset and feel some aches and pains her

mother always told her, "Go and get it cut out." Before this time the client would have accepted what the mother said and turned it against herself and not answered.)

Therapist: "You found out that you could face three important people this week and say some things to them."

Client: "Yes, and my stomach is better and my pains are going away. My husband tries to tear me down, though. He says if I get any more self-confidence he can't live with me."

Therapist: "What did you think your sin was before?"

Client: "I felt guilty about all I did. I thought it was wrong to disagree with mother."

Therapist: "You thought your mother was God?"

Client: "Yes, and I thought she was right about everything. Now I won't get an operation just to please her. And now when she talks about the Communists I'm not afraid anymore. I told her that God loves her and loves me too, and that God could protect her."

Therapist: "You broke from her control over you?"

Client: "Yes, and I didn't feel sick when I left her house this time. Now I can face fear and my stomach settles down."

Therapist: "If your mother is God you can't handle your fear. You can only face your fear if the Good Father is your God."

Client: "Well, my stomach tells me something is better and I'm not afraid of the group this week for the first time. Also, when I led the P.T.A. meeting this week I felt it was good."

Therapist: "You have bowed to your mother for a long time."

Client: "Yes, and I always hated God. I feared Him as a punishing God. But I'll get well now. I want to get well. Before it wasn't all right to get well, and I'm going to fight the bad mother image. My pain has lifted and I'm sleeping better."

This client, of course, had ups and downs in her struggle to get free and after a particularly trying time when she had been overwhelmed by some of her husband's relatives who had moved in and freeloarded on

them for some time and she had not asserted herself, the client felt somewhat overwhelmed. Other circumstances entered in and she reported the following dream during the time when she had been quite upset. In the dream she was going to the funeral of a child in the high school auditorium. She had to leave to go to the bathroom (and this is something that happens in reality when she is in an anxiety-provoking experience). When she came back, Billy Graham was to have the funeral. Her dream ended at this point, but we asked her to imagine completing or continuing the dream. She felt that Billy Graham would preach a fine sermon and there would be some comfort. Her associations to the dream were that probably in some respects the child was her and that when she was in late junior high and early high school, she had to work all of the time and did not feel it was right for her to have any fun. Also during the previous week when her son had gone away to camp, he had really touched a vulnerable spot in her by telling her not to have much fun because he wanted her to miss him, and so she had been scrubbing the house in a compulsive way, which is one of her methods of handling her anxiety. Then the therapist suggested a directed meditation since it seemed that the dream was representing the death of the child self.

Therapist: "Could you imagine Billy Graham coming down and giving the child mouth-to-mouth resuscitation?"

Client: "No, he couldn't do this because he's only human. However, Jesus could do that."

Therapist: "Could you picture Jesus doing that, then, and see Jesus breathe life into the child?"

Client: "Yes, I could see that. The child comes back to life. She gets out of the casket, is walking up the aisle with Jesus."

(Then the client paused and it was as if something quite startling was happening. After some time she was able to share her experience.) "As Jesus and the girl walked up the aisle it suddenly seemed as though both of them became a part of me. I felt very warm; I felt that the little girl was alive and that she was a part of me. I really felt that the little girl was loved for herself, and I felt a sense of peace and acceptance."

The client, as well as other members of the group, felt that this was more than just something in imagination, but that there was reality to this and that the client experienced a real contact with the Spirit that was in the Christ. Thus having been overwhelmed again by experiences that raised up the bad image that said she was no good, worthless, and that the little girl self was only capable of "being worthwhile or being close to God by dying," she found through continuing the dream in a visualization that the worst was not true, and that she could have life while alive.

Now let us turn to another client in her early forties, whose basic defensive structure was that of the phobic person. The client was afraid of closed-in places, like elevators and tunnels. She was afraid of high places, such as going to a sports event and sitting up high in the bleachers. She was afraid of meeting with groups of people or being in a market, and it was only after many long months of individual and group therapy that she could begin to confront the bad images and get in contact with the good image. The client's most feared parental image was the mother image and she had numerous experiences in dreams, in visualizations and in intrapsychic dialogue of facing and coping with the power of the bad mother image. The mother had made her feel very guilty about sex, so that she could not have sex relations on Saturday night and then go to church on Sunday morning

because she had identified her mother's attitude and her image of mother with the attitude and the image of God. In another situation she felt very guilty about the fact that she had ambivalent feelings toward people to whom she was very close, including her husband, her children and some neighbors. When the therapist suggested to her that ambivalent feelings in relationship to those to whom we are close is a part of being human, she suddenly became quite afraid. She said, "I don't know why, but I feel like running. I want to get out of here." The client was able to stay with her anxiety, however, and then came the insight. "My mother told me that it was wrong to judge people and that if I judged other people I was going to be judged very severely myself."

The client was really afraid that if she allowed herself to experience her ambivalent feelings she was going to be cast into disfavor with God, and literally would end up in hell. It is easy to understand why the hymn "Just As I Am" was so meaningful to this client at some phases in her therapy, because this hymn gave to her quite a different image of God from the image that her mother had presented to her. The same client also had a dream which throws some light on her images of God also. She records the dream as follows: "My aunt and uncle (the minister) and their family came to see us. They brought me a picture (very large) in a frame but it was covered with paper of different shapes, like a puzzle. At first I didn't open it, but after awhile I took each piece off and it was a picture of Christ. His face was not as I wanted it to be. It had a mean look to it. I told them I didn't want it because mother and dad really had painted it and sent it with them. My uncle said no, that he had made it, and when I was

sure I took it and woke." The client's associations to the dream that she had written were, "I feel that my image of Christ has been distorted because of the feelings I've had of my mother and father. Since I can now accept them, I see that Christ is not like I had feared He was."

This dream represents a long process of her attempt to get free from the bad authority images so that she could make contact with good authority images and live in trustful dependency with the freedom to be herself.

While there are many more clinical examples that could be spelled out in detail for supporting evidence, I would like to use other clinical material now mainly as further suggestive material which is available for research in this area. Dr. W. Earl Biddle has many paintings and drawings, done by hospitalized patients, which not only show a patient's parental images but also his God image. For example, one very startling painting, entitled "The Finger of God," depicts a bolt of lightning striking a tree and destroying it. This painting depicts what Biddle calls "the ugliest image" in that God is seen as the attacking, destructive, bad father to the patient. Thus the painting reveals that the bad father image has been absolutized and the patient lives in fear of this false absolute.

There are also further dream materials available as supporting evidence. In a dream that might be entitled "The Hand of God," a middle-aged woman experienced God swooping down from the sky to push people down into water. For her, the ominous figure was quite similar to her childhood experience in relationship to a very hostile father

with whom she lived in terror. Not only dream material but other case material gathered by a few pastoral counselors who are familiar with some of these concepts are support for the hypothesis that the idolatry of a bad parental image is a frustration to becoming a whole person. Much of this material is to be found in the mimeographed and unpublished writings of Wright, Fairweather, and Wilson.

One other case that is reported in the writings of Medard Boss from the point of view of Daseinsanalysis seems to me to depict very well the essence of my argument. The case is of a woman who was thirty-two years of age at the onset of her five years of analysis. She suffered alternately from colitis and migraine. The patient was artistic and she painted her feelings about herself and her life situation during her therapy. Boss includes these paintings in his book, and this makes it a particularly valuable reference. Boss says:

In the ensuing five years of analysis, it became ever more apparent what a devastating influence the mother had wielded upon the patient's development. The mother was so overpowering with respect to this rather sensitive, delicate child as to virtually rob her of her power to breathe on her own."²⁸

In the drawings and the case material that follows, one can see the patient facing the bad mother image, beginning to make contact with a good image in the symbol of a sun, and then her captive child self becoming free in relationship to the Christ. While Boss describes the case in other terminology from mine, yet I see the course of this woman's therapy as the process of being set free from the domination of the bad mother idol-image by making contact with the true ultimate authority, symbolized by Christ in her paintings. The client was able to have a different view of herself, her body, and her sexuality as she

moved out from under the authority of the bad mother image into the acceptance of her whole self as she found her relationship to a new authority in Christ.

While Boss' case is a very vivid one, I feel that many other cases handled by different schools of psychotherapy would reveal that the process of cure is really in dealing with the patient's subrational image of false ultimate authority and in the patient's coming closer to contact with the true ultimate authority, as revealed in Christ. At this point these clinical examples will suffice, but we will turn to some more case material when we look at the relationship of the idolatry of bad parental images to the concepts of hope and justification by grace through faith.

²⁸Medard Boss, Psychoanalysis and Daseinsanalysis (New York: Basic Books, 1963), p. 147.

CHAPTER III

FURTHER THEOLOGICAL AND PSYCHOLOGICAL IMPLICATIONS OF THE IDOLATRY OF A BAD PARENTAL IMAGE

A. Hope

This section presents a brief look at the relationship between the idolatry of a bad parental image and the doctrines of hope and justification by grace.

Hope has been a relatively limited concept for discussion in the literature of psychiatry, psychology and pastoral counseling. Karl Menninger brought the theme of hope into focus for psychiatry in his paper on "Hope" read at the American Psychiatric Association at Philadelphia in the spring of 1959. He commented to his colleagues that:

Our shelves hold many books now on the place of faith in science and psychiatry, and on the vicissitudes of man's efforts to love and to be loved. But when it comes to hope, our shelves are bare. The journals are silent. The Encyclopaedia Britannica devotes many columns to the topic of love, and many more to faith, but hope, poor little hope, she is not even listed.¹

Gordon Allport of Harvard University has also helped to recover the significant place of hope in the process of man's "becoming." While in psychological terminology he may seem to refer to hope only obliquely, nevertheless, he is dealing with the importance of hope

¹Karl Menninger, "Hope," Pastoral Psychology, XI, 103 (April 1960), 11.

when he writes of the effect of man's "proprieate strivings" on the growing of his personhood.² Allport points out that man is not just a product of his past who can be understood by analyzing his personal history, but he can be understood even better as one also sees his goals, ideals, purposes or we could say "hopes," and how they affect his becoming a person.

Christian theology has said a lot about hope but the literature on pastoral counseling has been rather silent in relating Christian hope to the actual clinical work with persons. Wayne Oates does have a chapter in a book on "Escatalogical Dimensions of Counseling" which points in this direction. He indicates how "the removal of hope from a person's life more often than not renders him mentally sick," and then he adds "but Jesus was filled with hope even on the eve of His own crucifixion."³ While little has been written in the realm of hope, it would seem that there would not be too much disagreement that hope is indispensable for the person who is to be emotionally and spiritually healthy. Dr. Wallace Denton has written an article entitled "Hope and its Relevance to Pastoral Counseling," but it is not pointed mainly in the direction of this paper.⁴ He emphasizes the need which man has to live by hope and the fact that the gospel is a gospel of hope and the

²Gordon Allport, Becoming (New Haven: Yale University Press, 1955), pp. 47-51.

³Wayne Oates, Protestant Pastoral Counseling (Philadelphia: Westminster Press, 1962), p. 98.

⁴Wallace Denton, "Hope and Its Relevance to Pastoral Counseling," Pastoral Psychology, XV, 141 (February 1964), 31-35.

minister as an ambassador of God symbolizes hope. However, in pastoral counseling there has been a danger for the minister to offer exaggerated hopes so that hope is not based on realistic expectations. He also makes other observations on the ways in which the pastor may communicate authentic hope or may by his own anxiety use religious resources mechanically trying to reassure others but really trying to cover over his own anxiety.

W. W. Meissner does attempt to relate Erik Erikson's first stage of growth with its psychosocial crisis of trust/mistrust to the concept of hope. Erikson believes that the earliest psychosocial crisis in the intimate relationship between the infant and the mother will result in either "basic trust" or "basic mistrust," which has profound effects upon the child's personality.⁵ Though Biddle and Fairbairn use different terminology, they agree with Erikson on the importance of this initial stage, as we have seen. It is Meissner who takes Erikson's psychosocial crises and relates them to psychospiritual crises of the different stages of growth. He makes a parallel between Erikson's trust/mistrust crisis and the psychospiritual crisis of faith and hope. He says:

The dimension of spiritual identity, which seems to parallel the dimension of basic trust is that of faith and hope. Faith implies a basic receptivity, a willingness to accept the word of God, a basic trust and confidence in God, a sufficient confidence in self and trust of self to make the commitment of self that is required in bridging the chasm between the security of reason and the darkness of faith. Hope likewise implies a basic confidence in the power and goodness of God, an entrusting of self to His fidelity to

⁵Erik H. Erikson, Identity and the Life Cycle (New York: International Universities Press, 1959).

His promises. Hope implies a capacity of receptivity of promised rewards.

It seems, then, that both faith and hope build upon the capacity for trust and confidence of the personality. If the person has developed a capacity for basic trust, the spiritual disposition of himself through faith and hope is more facile and secure. The extension of the fundamental orientation of basic trust to an infinitely loving Father and God is thus made easy. Where the initial crisis has been resolved in favor of basic mistrust, however, the capacity for entrusting oneself to God through faith and hope are impeded.⁶

What I particularly want to deal with is the fact that I see hope being related to the authorities or the images of authority upon whom one depends and in whom one has invested a great deal of his dependency need and his love feelings.

Christian theology has long taught that the only basis for authentic hope is in relationship to the God who is absolute and ultimate. Our theology has taught that when ultimate hope is attached to a creature or a created thing and not to the Creator Himself that this is idolatrous and that one is open for the experience of disillusionment and despair. For example, Paul says: "For we are saved by hope; but hope that is seen is not hope, for who hopes for what he sees. But if we hope for what we do not see, we wait for it with patience."⁷ The Old Testament speaks also of the fact that it is vain and despairing to place one's hope in creatures and created things. Isaiah powerfully expresses this thought with the words: "All flesh is grass and all its

⁶W. W. Meissner, "Prolegomena to a Psychology of Grace," Journal of Religion and Health, III, 3 (April 1964), 228-229.

⁷Rom. 8:24.

beauty is like the flower of the field. The grass withers, the flower fades when the breath of the Lord blows upon it; surely the people is grass, the grass withers, the flower fades; but the word of our God will stand forever."⁸ One of the most used devotional books in the Christian Church, Of The Imitation of Christ, again and again emphasizes this same thought. For example: "The most part of men are given to talk much, and therefore little trust is to be placed in them. . . . Who art thou that fearest a mortal man. Today he is and tomorrow he is not seen. Fear God and thou shalt not need to shrink from the terrors of men."⁹ And then in a meditation from this devotional classic entitled "That all our hope and trust are to be fixed in God alone" the writer says: "Where Thou art there is heaven; and where Thou are not there is death and hell. . . . For I have none fully to trust to, none that can seasonably help me in my necessities, but only Thee, my God. Thou are my hope, Thou my confidence; Thou are my comforter, of all things most faithful unto me. . . . In Thee, therefore, O Lord God, I place my whole hope and refuge; on Thee I rest in my tribulation and anguish: for I find all to be weak and inconstant, whatsoever I behold save in Thee. . . . To Thee, therefore, do I lift up mine eyes; in Thee, my God, the Father of mercies, do I put my trust."¹⁰ And for some people this thought of God's being the only ultimate hope is expressed

⁸Isa. 40:6-8.

⁹Thomas A Kempis, Of The Imitation of Christ (New York: Thomas Nelson & Sons, 1952), pp. 179-180.

¹⁰Ibid., pp. 234-235.

most poignantly in Francis Thompson's poem, "The Hound of Heaven."

In the companion lines which Thompson reiterates to underscore the frustration of life apart from God, he writes: "All things betray thee, who betrayest Me." "Nought shelters thee who will not shelter Me." "Lo! Nought contents thee who content'st not Me."¹¹

This concept of hope as presented so far can be diagrammed in an oversimplified way (Fig. 20):

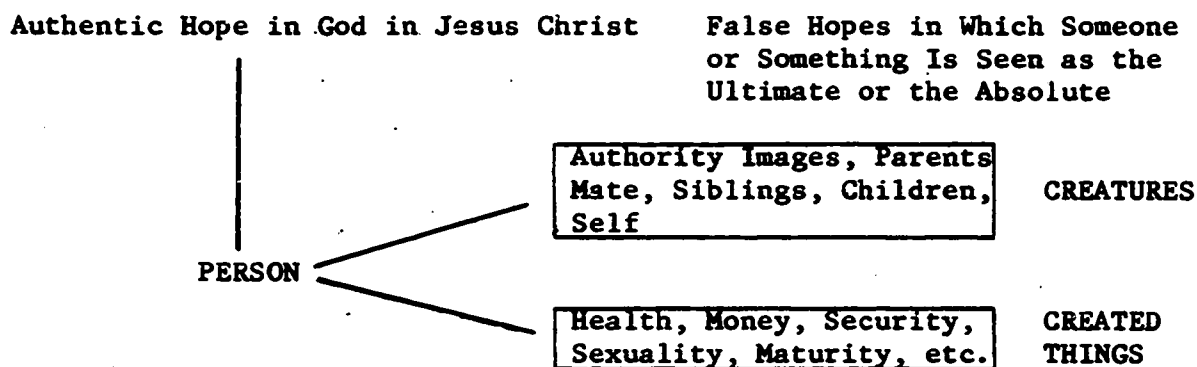


FIGURE 20
CONCEPT OF HOPE

Now let us turn to a clinical example to show that when a person is fixated around a parental image, his hopes also are related to that image and his hopes are bound from the very beginning not to be fulfilled for they are placed in a false absolute who cannot ultimately fulfill what the person needs.

Take, for example, a woman in her mid-forties who was referred

¹¹ Francis Thompson, "The Hound of Heaven," in George S. Carhart and Paul A. McGhee (eds.) Magic Casements (New York: Macmillan, 1954), pp. 557-563.

by her medical doctor because she was in a deep depression with numerous psychosomatic problems including an ulcer. As the picture of her inner world unfolded, it seemed that mother, father and grandmother who lived in the childhood home of the client had all been very dominating and authoritarian. Mother had been "the blamer" in that she was what the client called a "grudge-collector." She would never let herself or others forget a slight or a hurt, and she would have an attitude of blame toward other people. Father took the role of being the dominating attacker who was always right and whose methods were always correct. If the client, for example, had mathematics homework she would follow the method taught to her by the teacher. But her father would intervene and try to help the client by his method which he said was correct and the client could not do it the way the teacher had taught her. The client in her childhood imagination could only see father as tremendously strong and could not see that his apparent strength was his defense for insecurity. Behind the figures of mother and father there stood grandmother who in some ways was seen as the authority even behind mother and father. The authorities in the home used the Scriptures at every turn to support what they did in raising the child and it is interesting to list what the parents said as the authority over against what it seems to me Jesus really taught.

Parental Authorities

1. The mother read the Beatitudes to the client a great deal, including the one saying "Blessed are the meek."¹²

The Authority of Jesus

1. Jesus said to the disciples who tried to take the children out of his midst:

¹² Matt. 5:5.

However, the emotional impact that was made upon the child, particularly in terms of discipline, was that the child was to be seen and not heard. In other words, the child was not to express her emotions and particularly was not to express her assertive or aggressive feelings. In essence then, the child was taught by the parental authorities that meekness meant: "Shut up. Your child self is bad. Don't be spontaneous. Don't express your emotions."

2. The parents also taught "Don't cry." The child was not supposed to express her hurt nor her grief nor communicate any emotions through the outlet of crying.

3. The parents in essence said to the client: "You have to do what we tell you in order to be loved." That is, "parental love is won by you and is conditional upon your behavior."

4. The parents in essence said: "What we say to you is completely right,

"Let the little children come unto me for of such is the kingdom of heaven."¹³ Jesus did not reject the child self but in fact gave great support to the acceptance of the child self and pointed out the need for one to have a quality of childlikeness in order to enter into the kingdom of heaven.

2. Jesus taught "Blessed are they that mourn for they shall be comforted."¹⁴ Even though the mother read this beatitude to the client as a child, the parent did not understand that Jesus was supportive of the emotions of hurt and grief. So the client had responded to the authority of the parent and had repressed these feelings, but many had come out in terms of her being depressed and of having an ulcer.

3. Jesus teaches agape love of the shepherd seeking out the lost sheep. God's love is the grace shown in the story of the prodigal son. The love of the ultimate authority is not merited nor won, but is given by the Good Father.

4. Jesus said: "No one is good but God alone."¹⁵

¹³Matt. 19:14. (Authorized Version).

¹⁴Matt. 5:4.

¹⁵Luke 18:19.

true and good, and you are to follow obediently.

He emphasized that the first love commandment is toward God and God alone.

The client's first husband had died some years before and her second husband was now fitting into the same pattern of the client's bad parental images, since he was dominating and blaming, and this was creating further conflict for the client. And in some ways this had helped to reactivate the old parental images. The client felt quite depressed and trapped and somewhat hopeless in the situation, not feeling that she could do much of anything in order to cope with the situation, and there was a feeling of helplessness. In many ways the client had rationalized the parental images as being good and right and she felt guilt if she would question these images as to their ultimate authority. In oversimplified terms, the client's therapy proceeded with her growing awareness of her fixation on the parental images, her desire to be free, and her turning toward the true absolute--God--as ultimate authority. Daim briefly describes this process as follows and it seems particularly relevant as an authentic description of what this client experienced in the process of therapy:

In the beginning a person intending to undergo psychoanalytic treatment comes to the doctors because of specific symptoms. The moment that the process is getting under way the symptoms begin to point slowly but surely to a common origin and that is the fixation. By making the patient conscious of the object of fixation and by confronting him with it, the longing for salvation which has always latently existed is being put to the fore and intensified, which causes a crisis that is materially heavier than that which existed before the analysis was started. The structure of the particular longing for salvation becomes visible and the discussion can center upon the real problem. The feeling of being imprisoned, fixated, disoriented, of having been debased, is strongly intensified and reaches a climax at a certain moment which the patient experiences as a kind of hell. It is like descending to hell. There follows a

kind of death of the soul and finally there comes a kind of resurrection, a rebirth of the soul, when by the last act of violent aggression the absolute character of the object of fixation is destroyed.¹⁶

In this clinical example, the client actually had to work through the psychological and spiritual meaning and truth of Jesus' words: "If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes and even his own life, he cannot be my disciple."¹⁷

The client had given her parental images absolute authority and they had become idols. Her hopes had been invested around these idols but the hopes had proved to be false hopes and her image-idols had proved to be false authorities. Again the process of her soul healing could be described in terms of Jesus' first words of His ministry as recorded by Mark: "The time is fulfilled [the old way of living is unsatisfactory and too painful]; and the kingdom of God is at hand [I have to reach out for help from beyond myself because I am trapped and powerless in myself]; repent [I have to face and then turn from my false absolutes and idols] and believe in the gospel [and accept the good news of the revelation of the one true and ultimate authority]."¹⁸ As a person becomes freed from the idol the person also becomes freed from his attachment to false hopes centered in the idol. And if the

¹⁶Wilfred Daim, "On Depth-Psychology and Salvation," Journal of Psychotherapy as a Religious Process, II, 1 (January 1955), 35-36.

¹⁷Luke 14:26.

¹⁸Mark 1:15.

person experiences a new center of his life in the Eternal, he also attaches his hope to Him who offers man his only ultimate and absolute hope and thus loses the feeling of despair which had entered in as life was not satisfying and fulfilling being oriented around the idol.

Now let us turn to some other aspects of hope that are related to this but which we often do not think about very readily in connection with hope.

We generally think of hope in a positive context, but clinical experiences have confirmed for me that some people feel hope negatively. They have come to experience hope as Nietzsche said: "Hope is the worst of evils, for it prolongs the torment of man."¹⁹ For example, a woman in her middle thirties with three children is having a great deal of marital conflict. Her husband is working at an air force base and is home only on weekends. The wife is particularly threatened and upset by her husband's anger. So in a given week when things go fairly smoothly she gets a mental picture of their marriage working out well and for the next week her hopes are up. The following weekend he spends a great deal of time ranting and raving and her hopes are dashed to the ground. After such experiences she says with anguish: "It's really better not to hope at all. I only feel worse after my hopes have been built up and then they are shattered, and I am worse off than when I started." Probably every clinician has had this experience with people who have been hurt and their hopes have not been fulfilled by

¹⁹ Friedrich Nietzsche, Human All-Too-Human, quoted in Menninger, op. cit., p. 14.

other people, and therefore they decide that it is better to protect themselves from hurt by having no hopes. The poet Shelley writes:

"Worse than despair, worse than the bitterness of death, is hope."²⁰

In a sense, then, some people feel more hope if they have no hopes.

For to them to hope is to be vulnerable and to risk disappointment and despair, and they often have had more than their share of that, and so they may decide that there is no good ultimate absolute in whom they can hope. All temporal beings have let them down and it is better to live with no hope than to reach out for the possibility that there is a good authority upon whom one can depend and then get hurt even worse.

This is seen very clearly in the discussion of a dream that a woman in her early twenties had in an interview with Dr. Carroll Wright. In the dream, the woman is in a glass room and the handle to the only door to the room is on the outside. There is a crack in the corner and through this crack come spiders. She is lying on the floor and the spiders crawl all over her and she screams for help, but no one will open the door. The therapist asked her about imagining that these spiders were changed into kittens and she resisted this violently, saying that she could not allow this change to happen, that the spiders weren't too bad, and if she changed them into kittens and then the kittens turned out to be bad, that she would be at her rope's end. This client cannot hope anymore. She is trying to hold the status quo and trying to convince herself that this is better than nothing. She has been so crushed in

²⁰ Percy Shelley, The Cenci, quoted in Menninger, op. cit., p. 14.

her hopes before around the authorities on whom she has placed her dependency that she cannot risk having hopes shattered again, and thus she cannot believe that there is a good image that would be able to be helpful to her. Finally the client was able to see that she keeps herself in this room, that she wouldn't let anyone come in because of the fear that it would be worse than her present state of self-protection. We might call this the approach of the nihilist in which he declares his one truth: "The truth that ultimately Nothingness prevails and the world is meaningless."²¹

On occasion I have had a client who would picture his hopes as being smashed on the floor and splintered into millions of pieces. The mental picture communicated is the same as if one had taken the idol of the golden calf and smashed it to pieces. Such a person is amazed when a therapist has said: "Good, just let it lie there on the floor. It is a good thing to have that false hope (idol) smashed. But if you don't pick it up and try to put it together again, you may be free to seek and find an authentic and unbreakable hope." But some people may find that when their false hopes are smashed they are left with a sense of hopelessness which is worse than false hopes, and so they reach out for their old illusions again. In Eugene O'Neill's play, "The Ice Man Cometh," there is an excellent study of this. The people in Harry Hope's barroom all live by false hopes until the ice man comes and destroys their illusions, and challenges them to go out and face

²¹ Helmut Thielicke, Nihilism (New York: Harper & Row, 1961), p. 27.

reality. They are unable to face reality and they fall back into their hellish existence by returning to false hopes.

While some persons' hope seems to be in no hope or in clinging to their false hopes, others' hope is focused mainly on protecting themselves from annihilation. Their hope is a defensive hope centered in trying to ward off the threats to their life. Often the center of this person's world and perceptual images are the threatening authority figures that we have so often spoken about. They may have some sense of the real God as trying to rescue them from the threatening images but nevertheless they remain facing the threatening images which have become false idols. For them to turn around--that is, to turn from the attachment to the false idols and the false hopes--and turn to the one true living God is in a profound sense a radical turning around, or Biblically it is repentance. To illustrate this briefly, I think of a severely disturbed woman in her late thirties who had been in therapy for over a year and had done a lot to overcome many of her phobias. At what seemed to be a very appropriate time her medical doctor told her that he felt that she should become interested in something creative and something she was particularly interested in, such as a sport. The patient was amazed to realize that she really couldn't think of one single thing that she wanted to do herself. She came to realize that all of her energy had been invested in the orientation of trying to protect herself from the threatening images so that she had never turned positively and creatively toward reality. In other words, she had tried to avoid the bad images so intensely but she had not been able to get in contact with the good images which would allow her the

freedom to express her own uniqueness and individuality.

Not only do some people view hope negatively but others may also really place their hope on those things which we would usually consider the antithesis of hope. That is, their hope is really attached to aspects of non-being. It is as if pursuing the annihilation of being is seen as the only way to be. It is as if the hell of emotional, spiritual or physical suicide was seen as the only possible deliverance, relief or heaven. In Biddle's thinking, it would be the attempt to destroy the bad image within oneself by destroying oneself that offers the only hope. For example, a minister's wife describes a struggle of despair and hope as follows: "I think I hit bottom last July because I feel I am slowly on the way up. The thing that happened is that I became physically run down first. My husband was out of town for nearly two weeks, home only twenty-four hours during that time. The baby was not well and needed attention at night. I began losing sleep . . . was afraid to take a tranquilizer because it made getting up during the night almost impossible. At the same time the church was in a big upheaval over a certain issue and I found myself an unwilling listener. I was so upset about that I couldn't sleep. Then all my problems seemed to close in. For the first time in my life I lost absolutely all hope. I think this is the worst thing that has ever happened to me . . . to lose hope. [Italics mine.] Always I had believed that there was a chance for me to be happy and to make a useful contribution in life if I just kept trying. After six nights I was desperate. It was five a.m. and I hadn't slept since the baby had awakened before midnight. I realized I was losing the part of me that is really me . . . that I was becoming

separated from reality, I guess. I made an emergency appointment with the family doctor. He could find nothing wrong with the baby and spent five minutes with me between a broken collar bone and surgery . . . gave me more tranquilizers and insisted I take them. Fortunately my son came home from camp that day . . . and shared the baby care so that I got rest. But I was more distressed than ever because the doctor had not been able to give me the help I needed and there was no one to turn to. When my husband came home he was swamped with church problems and left again without knowing how really desperate I was. The interesting thing is that it was a dream that turned the tide. I dreamed that my bags were packed and I was just about to leave for a mental hospital. My husband was with me. His attitude was one of being sorry but having to accept the fact that I must go. Then it seemed that certain things in my life that mean a great deal to me, such as caring for my children, being a companion to my husband, and teaching, passed in review, in the changed condition that my 'letting go' would cause. I really can't account for the improvement that has come about since then. I hope I never, never get that bad again. It was a horrible experience. While I regained hope I have come to question whether I can achieve the emotional stability I once thought I could if I just worked long and hard enough at it."

This seems like the "sickness unto death" of which Kierkegaard writes so penetratingly. It is the "attempt to maintain oneself by sinking still deeper."²² It is a closing the door to "everything which

²²Søren Kierkegaard, The Sickness Unto Death (New York: Doubleday, 1954), p. 241.

is of the nature of repentance and everything which is of the nature of grace," as Kierkegaard phrases it.²³

Now let us look at this kind of despair with further explication from other writers. My emphasis here is that it is when the person feels that the bad image is the ultimate authority and that there is no superior divine Power strong enough or capable enough to protect, rescue or save the person, that he enters into despair. The despair is not oriented toward a nothingness. The despair is over feeling the superiority of the power of the bad image, which symbolically can represent the power of the devil over the power of good or the power of God. Dr. Paul W. Pruyser of the Menninger Clinic offers substantial support for this point of view:

I do not think that Luther had an "unimaginable horror" over nothingness, nor that he threw his inkwell at non-being. His "void of nothingness," like the "dark night of the soul" of many mystics was filled with visions of psychically real, almost substantial, actually threatening beings such as the devil and his cohorts. The existential choice situation for Kierkegaard was not between something or nothing, but between God and the devil, God and flesh, good and evil portrayed, between becoming one type of man or another type of man. If there is a passionate experience of passion there is always an object of passion, not that one is always conscious of this object. We must maintain, however, the hypothesis that an object is there, somewhere in one's memory. Contrary to Kierkegaard's verbal formulations, dread is not produced by nothing. It is produced by a threatening substance or the image thereof.²⁴ [Italics mine.]

In the symbolic language of the Bible and particularly in the concepts of Helmut Thielicke in his book, Between God and Satan, man

²³ Ibid., p. 240.

²⁴ Paul W. Pruyser, "Anxiety: Affect or Cognitive State," in Seward Hiltner and Karl Menninger (eds.), Constructive Aspects of Anxiety (New York: Abingdon Press, 1963), pp. 137-138.

listens to the internal doubter or tempter who utilizes two main factors to convince the person that God is not really a good, loving, powerful, rescuing father, and these two factors are time and pain. Thieliicke says:

And so the tempter, when he proposes to attack in earnest allows the suffering to exceed the limits of what a man can regard as reasonable. The moment at which he thinks it must stop because he has learned enough is precisely the moment at which it does not cease; it goes on senselessly. Time is the most uncanny minister of this prince of darkness. Time saps our resistance, not because it goes on so long but because it is so meaningless.²⁵

Thus it is when we feel the captivity, the constriction, and the imprisonment by the idol that we begin to doubt that there is a strong good power that can rescue us and free us, and we tend to be confirmed in our thinking that the bad image is really the ultimate. Daim suggests that the person experiences the possibility of despair because he cannot force the God who has to be the saviour from the idol to act.

Thus one enters into despair because

despair as an outgrowth of radical and total doubt implies first of all an element of "losing-patience." Despair is thus always also "impatience," that is, the "inability to wait," when the psyche finds itself face to face with a power which can but must not heed the call for help. Despair implies secondly pride and arrogance deriving from an indignant revolt against the actually demanded dependency on grace. This, as a matter of fact, amounts to a revolt against salvation as such and is thus a rebellion against that which might aid in leading from discord and doubt to harmony and trusting acceptance. We can see then clearly that despair always includes the elements of impatience and revolt, as well as the lack of faith, hope and love. Despair in short is essentially an unwillingness to believe in saving grace. . . . Kierkegaard is fully justified in designating despair--which may also be a habitual condition of the soul--as the "sickness unto death."²⁶

²⁵ Helmut Thieliicke, Between God and Satan, trans. C. C. Barber (Grand Rapids, Mich.: Eerdmans, 1958), p. 6.

²⁶ Wilfried Daim, Depth Psychology and Salvation (New York: Ungar, 1963), pp. 57-59, 223-226.

Biblically this same thing is said by Paul in his letter to the Romans:

It is plain to anyone with eyes to see that at the present time all created life groans in a sort of universal travail. It is plain too that we who have a foretaste of the Spirit are in a state of painful tension while we wait for the redemption of our bodies which will mean that at last we have realized our full sonship in him. We were saved by this hope but in our moments of impatience let us remember that hope always means waiting for something that we haven't yet got, but if we hope for something we cannot see then we must settle down to wait for it in patience.²⁷

The Roman Catholic Thomas Merton is perhaps even more devastating in his analysis of despair, of when a man turns away from trusting that there is a God who can deliver and rescue one, and he believes that he is caught in the ultimate power of the bad authority from whom he cannot save himself.

Despair is the absolute extreme of self-love. It is reached when a man deliberately turns his back on all help from anyone else in order to taste the rotten luxury of knowing himself to be lost. In every man there is hidden some root of despair because in every man there is pride that vegetates and springs weeds and rank flowers of self pity as soon as our own resources fail us. But because our own resources inevitably fail us, we are all more or less subject to discouragement and to despair. Despair is the ultimate development of a pride so great and so stiff-necked that it selects the absolute misery of damnation rather than accept happiness from the hands of God and thereby acknowledge that he is above us and that we are not capable of fulfilling our destiny by ourselves. But a man who is truly humble cannot despair because in the humble man there is no longer any such thing as self-pity.²⁸

Paul Pruyser has the most penetrating recent analysis of hope

²⁷ Romans 8:22-25, J.B. Phillips, Letters to Young Churches (New York: Macmillan, 1956).

²⁸ Thomas Merton, Seeds of Contemplation (New York: Dell, 1945), pp. 102-103.

and despair. He says in this regard:

But while Marcel holds that hoping is an unnarcissistic act, Kierkegaard asserts the opposite about despair: "No despair is entirely without defiance." This is common psychiatric knowledge. Intensive psychosomatic despair, such as is seen in the syndrome of severe depression, is full of defiance and highly narcissistic.²⁹

Pruyser also points in the direction of our thinking that despair sets in when one's hopes, centered in an idol, are crushed and that the only enduring hope is in Him who is Ultimate Reality. In commenting on the relationship of "un-hope," or despair, to hoping, he writes:

I would hold then, that the forces of despairing co-determine the dynamics of hoping. And indeed, since despairing is a form of appraising reality in relation to ourselves, its continued activity in hoping is one safeguard against falling into illusions and other forms of reality distortion. For hoping is not denial of reality, but a continued re-evaluation of its content in contrast to other possible evaluations. From a structural point of view one might also say that at the moment hoping sets in, the hoper begins to perceive reality as of larger scope than the one he has hitherto dealt with. . . .

If despairing co-determines the dynamics of hope, then, hoping implies an internal battle with one's self-love, in the direction of reduced narcissism. Fear, doubt and despair accentuate one's sense of self-importance; hoping arises in a more altruistic atmosphere. Yet it would seem absurd to say that hoping requires self-denial or a low self-esteem. It means surrender, not only to reality-up-till-now, but also to reality-from-now-on, including unknown novelties.³⁰

Pruyser's article, which particularly deals with Marcel's phenomenological study of hoping, stresses that true hoping requires an interpersonal context since hoping is a shared experience. When the

²⁹Paul W. Pruyser, "Phenomenology and Dynamics of Hoping," Journal for the Scientific Study of Religion, III, 1 (Fall 1963), 94.

³⁰Ibid., pp. 93-94.

hoping has been centered in the interpersonal context of a bad authority image, it is a great wrenching to become free from that and to experience surrender to a higher reality.

Now we must look on the one hand at despair in relationship to the idol and the whole system of the personality oriented around the idol, and on the other hand at the longing and need for salvation from the God who can be the saviour. The idol has provided some kind of security and safety and some way of attempted integration in the person's life. Therefore, while the idol is imprisoning it is also protective. It is like the symbol of the bars in a jail in a patient's dream. The patient's associations were that the bars imprisoned him so that he could not get out, but they also protected him from something that might be worse outside. Thus in a way the person who is held captive by the idol both wants to be freed by a saviour figure but he also is afraid of this saviour figure. Daim says:

The urge to affirm the idol implies of necessity a negative attitude toward God. As it is accurately described in Nietzsche's poem entitled "The Lament of Ariadne"--which the author also inserted in his "Zarathustra" in slightly modified form--God is experienced as a "robber behind clouds," as an envious tyrant who tries to steal man's dearest possessions, who demands detachment from that to which the whole of human existence clings. What erupts here is a profound hatred of God, a hatred which is almost as deep-seated in the center of the human psyche as is man's love of God.³¹

Daim also carries this thinking further in relationship to this being a basic reason why a patient often would continue to live with his neurosis or with his personality structure oriented around the idol rather than to continue with his therapy. Thus it is that the person

³¹Daim, Depth Psychology. . . , p. 24.

has a great difficulty in believing that there is a good Father who is strong enough, faithful enough, and loving enough, who could deliver one from the bondage to the idol which is debasing and overpowering and yet at the same time has offered some security and some degree of comfortableness in an accustomed psychological pattern. A very simple story told by Spurgeon illustrates how we often experience that the security of what we have is better than what we imagine stands outside in the unknown as worse. Spurgeon tells about an old woman who was so poor that she often lay in bed for a large part of the day in order to keep warm. One day her minister called with a gift of money for her. He knocked several times at the door but received no answer. Several days later he met her in the street and told her of his visit. "Ah," she said, "I was in bed. The door was locked. I did not get up to open the door. You see, I had no money and I thought it was the landlord come to collect the rent."

Thus at the image level one has not really experienced the truth of what Jesus said, "In the world you have tribulation, but be of good cheer, I have overcome the world."³² If we were to translate this in terms of what one experiences in relationship to the bad images that become idols, one would say that "In this world you will have struggles with authority images that seem to be ultimate and all-powerful and victorious, but remain patient in hope because the bad image does not have the ultimate power, and I as the representative of the Good Father have overcome these threats and therefore you can live in hope."

³² John 16:33.

Thielicke, in his sensitive way, expresses the truth in the following way:

When a man sees the fact of Jesus Christ and it dawns on him that the universe is fatherly and that he is loved, he loses his fear. Not that all the oppressing and depressing powers are banished from his life . . . but they no longer have any power over him. They can no longer compel him to gaze into the frightening abyss of meaninglessness and rob him of the peace that is assured him. And because they no longer have any power over him, he no longer needs to keep staring at them only to be caught in the grip of this existential stare. If we want a simple illustration--and the nearer we come to the ultimate things, the simpler everything becomes--we may think of a child walking through a forest at night holding onto its father's hand. The moonlight casts a ghostly shimmer through the branches and in its shadows trees and undergrowth take on bizarre and spectral shapes. Roots and potholes cause one to stumble and ominous sounds--the creaking of branches and the croaking call of nightbirds--press in. It is all there and it can produce fear, but the child walks on calmly and bravely holding onto the father's strong and knowing hand and is mysteriously withdrawn from it all.³³

There are two other statements of Thielicke's which are relevant here in regard to being able to face life with hope when man experiences God in Christ as the ultimate reality. "The real therapy appears when one begins to realize that this world is loved by an everlasting Heart and that therefore we are summoned to say 'Yes' to life."³⁴ And then Thielicke speaks in a kind of sermonic way in terms of the church and its relationship to the ultimate reality, to that absolute which has power over all of the temporal:

The one and only thing that counts is that there should exist a company of people who are ready to be bound again by that ultimate tie which was lost and then live their lives vicariously and consciously as men who have been blessed and redeemed in the midst of

³³ Thielicke, Nihilism, p. 146.

³⁴ Ibid., p. 13.

panic. How many a person during the air raids steadied a whole bunker in which fear was beginning to simmer and boil because he himself was at peace and therefore radiated peace, because he knew Him who was present in the host of the frightened, who slept in the ship and who stands at the end of every road that may lead through the dark valley. We do not know what is coming but we know who is coming, and that means that we lose our fear of what may come because we know the ultimate reality.³⁵

It is on this basis that one is able to have hope that the ultimate reality of God in Jesus Christ is stronger than the binding, constricting and at times seemingly all-powerful authorities and authority images of this world. But as Paul says at the close of chapter eight in his letter to the Romans:

I have become absolutely convinced that neither death, nor life, neither messenger of heaven nor monarch of earth, neither what happens today or what may happen tomorrow, neither a power from on high nor a power from below nor anything else in God's whole world has any power to separate us from the love of God in Jesus Christ, our Lord.³⁶

It is out of this orientation and experiencing the reality that lies behind the good authority image that one can truly live with authentic hope.

B. Justification by Grace

Protestant theologians would generally agree with Paul Tillich that the

doctrine of divine acceptance, traditionally called the doctrine of "justification by grace through faith" is the central doctrine of Protestantism. In fact, the reformers called it the article by which the church stands or falls, but it has been almost completely lost in average Protestant preaching or teaching. Even when the

³⁵ Ibid., p. 147.

³⁶ Romans 8:38-39, from Phillips, op. cit.

doctrinal formulation was preserved, as in Lutheranism largely, the spirit of the doctrine--the good news that he who feels unworthy of being accepted by God can be certain that he is accepted--has been buried under doctrinal rigidity and aridity. In many denominations with Calvinistic and evangelistic traditions, however, it is not the doctrinal but the moral legalism which has nullified the message of acceptance. For instance, the words of Jesus were not interpreted as expressing a new reality in which the law is conquered but as a collection of moral prescriptions, called the "teachings of Jesus." In some cases, as in the fundamentalist groups of this country, the burden of the doctrinal law was added to the burden of the moral law. It is understandable that many people broke down under these burdens which are the opposite of the words of Jesus about the "light burden" and the "easy yoke" he imposes on his followers. The tremendous growth of mental disturbances on Protestant soil is at least partly caused by the legalistic distortion of the Protestant message.³⁷

The recovery of the centrality of this doctrine has in large part been due to the field of psychotherapy which has emphasized the importance of acceptance in the therapeutic relationship. Tillich speaks to this by saying:

The psychoanalytic pattern of a non-judging and non-directing acceptance of the mentally disturbed became the model for Christian counseling, and through counseling, for teaching, and through teaching, for theological inquiry. Present theology can say again that acceptance by God of him who is not able to accept himself is the center of the Christian message and the theological foundation of preaching and pastoral counseling. . . . One can say that in spite of Freud's own anti-religious assertions, the transformation of the intellectual climate by him was the greatest intellectual support for a rediscovery of the central Christian message, the good news of acceptance.³⁸

One of the finest detailed studies in this realm has been the work of Robert Bonthius in his book, Christian Paths to Self Acceptance, which re-examined in depth the Christian ideas of self-acceptance and

³⁷ Paul J. Tillich, "The Impact of Psychotherapy on Theological Thought," Monograph of Academy of Religion and Mental Health (1960), 4-5.

³⁸ Ibid., pp. 6-7.

related them to psychotherapy.³⁹

The goal in this section of the paper is somewhat limited in attempting to focus on how the idolatry of a bad parental image may block the experience of grace and may cause one to try and work out one's acceptance through justification by works, by trying to gain merit and favor with the parental image. In such situations the authority image, whether it is seen as a parental or divine authority, is really an image of bad authority, though this is generally rationalized so that the person sees the authority as good and identifies himself as bad. One of the basic images that often gets confused with the image of God is the image of the bad father when he is what I will call the "demander." The demand can be very direct, open and aggressive or it can be more passive and implicit. In any event, the demander relates to the child as though the child self is bad and the demander is validating his own position of authority. In the case of a fifty-year-old man who was known in his church as the "Praying Deacon," the therapist found a person who was supposed to be a fortress of spiritual strength in his church but he was deeply troubled and distressed by his doubts. In fact, he was very much afraid to tell his doubts either in individual or in group therapy for fear that the doubts would be terribly destructive of other people's faith. In the unconscious images what he was really saying symbolically was that he feared that the power of doubt or the power of the tempter or the power

³⁹ Robert H. Bonthius, Christian Paths to Self-Acceptance (New York: King's Crown Press, 1948).

of Satan was stronger than the power of goodness or the power of God. The client worked tremendously hard in his church, trying to get his neighbor to go to church or to places like the Billy Graham Crusade, and he also worked very hard at his job as a machinist. As he explored his life a bit, it became evident that when he was talking about his image of God he was really talking about his image of his bad father. His father had been a very aggressive, demanding person. The client felt as a boy that he could never please his father and that he never did anything good enough. In fact, his father would tell him this in so many words so that no matter how many correct and good things the client did, there still was not praise forthcoming from his father but always a criticism over something that was not done correctly or over something that could be improved. In group therapy, the therapist said to this client in a kind of summation of the central conflict that the client had in terms of the image of God: "I think that it will be helpful if we can put the appropriate name on that which drives you, bothers you and upsets you and causes you to have doubts. It would seem that this image would be best called 'the demander' rather than God, for while it seems as though the demander is God, he is really like the image of your demanding and disapproving father, rather than being the Father of Love as we see in Christ." The client had a very interesting reaction to this interpretation and quickly confirmed that this was exactly the struggle he had, and he could see that his struggle was with the demander or the bad father image that he had elevated to the status of God rather than with the God of Jesus Christ who offers acceptance in grace. Probably most clinicians could quote from numerous

similar cases in which the child was raised on the basis of justification by works in relationship to one or both of the parents. While it is true that human beings are not able to communicate the depth and the breadth of the agape love of God, yet it seems that the conditional love of parents is a basic cause for the youngster developing an image of authority which is basically bad so that the child in some way has to do something in order to try and get the love, approval and confirmation from the authority. The demander may not be so openly aggressive and critical but at times children feel this simply in relationship to the kind of a look which a parent may give. The look speaks volumes and the child feels he has to obey, in order to get the necessary love. Dr. Hugh Missildine says that overcoercion is the "most common pathogenic parental attitude in America. This viewpoint is typically expressed by the parent who constantly directs, supervises, redirects the child, with an endless stream of anxious reminders and directions."⁴⁰

Another basic parental attitude that tends to be associated more with the bad mother image than with the bad father image, though it can be related to either one, is the attitude of the "blamer" who blames, condemns or punishes the child without there being any instructive or redemptive quality to the parental approach. Eric Berne would probably identify this kind of parent-child relationship as the "guilt racket" in which the child is made to feel responsible for the parent's emotional feelings and even to feel responsible for whether the parent is

⁴⁰W. Hugh Missildine, Your Inner Child of the Past (New York: Simon & Schuster, 1963), p. 77.

sick or well. There are certainly many case histories which are supportive of this. I particularly think of a young woman in her early twenties who had been hospitalized for a number of months with very severe psychosomatic problems, and in the process of her hospitalization she finally began to be able to express her feelings. She discovered that she had felt so responsible for her mother's emotional life that she had not been able to express her own feelings for fear of upsetting mother, making mother sick, or really killing mother by the expression of her own feelings. Mother didn't particularly put the client's responsibility into words but there were very definite ways of non-verbal communication in which the client felt to blame and felt condemned if things did not go the way the mother wanted them to go. Later on when this client came to an out-patient clinic, she came to the realization that this pattern really became more intense around the age of nine when her maternal grandmother died. It was after the client's mother lost her mother that there became a role reversal in the parent-child relationship, and the client who was a child felt that she had to become like a parent to her own mother. Thus, probably because the mother had not been able to handle her grief, she had helped to cause the client as a child to feel that she had to be the replacement for the grandmother. As in many of these situations, the client had rationalized that mother was right and good, and her own perceptions, feelings, and needs were wrong and bad. It seems that this role reversal where the child becomes a parent to the parent (I'm my own grandpa) is quite frequent as has already been mentioned in terms of Biddle's work. In some clinical cases it seems that the role reversal

has been there from a very early time in the child's life, and the child had to feel responsible for the parent, and the love and acceptance of the parent was conditional upon how well the child did the parenting or fulfilled the needs of the parent. Thus the child was not able to feel that dependency was all right and thus there was little or no foretaste of loving grace in the relationship to the parents.

Another client, a married woman in her thirties with three children, realized for some time in therapy that she had felt responsible for mother's feelings and that therefore she had really been unable to be honest with mother for fear that she would hurt mother and destroy her. She found out a very interesting facet to this in her therapy on an occasion when her maternal grandmother came into the area for a brief period of time but neither visited in the home of the client nor in the home of the client's mother. The mother was very disturbed by this and she asked the client to contact the grandmother to find out why this had happened. The client then realized that her own mother had not really been able to deal with the grandmother directly and that the pattern of not being able to be open with feelings in relationship to one's mother had been established between the mother and grandmother.

Dr. Paul Tournier has elaborated meaningfully upon the whole problem of guilt and blame in the book, Guilt and Grace. He speaks of real guilt or true guilt being in relationship to God only and infantile guilt being in relationship to parental authorities upon whom one has childish dependency. Tournier's thinking is particularly relevant when we are speaking of the blamer and the demander who relate to the

child's fear and guilt. Tournier deals with the way Jesus handled the transition between dependence upon parents and the dependence upon his Heavenly Father which allowed him to move into adult autonomy. Speaking of Jesus' staying behind in the temple at the age of twelve, Tournier writes:

What I have said will remind you of the parents who blamed their child saying, "You have made us very anxious." Now Jesus made his mother anxious, very anxious, when he began to be less preoccupied with her than with his own vocation. When his parents were leaving Jerusalem where they had gone for the feast, he remained behind in order to learn from the doctors of the law. Think of the mother's worry when she noticed that he was not with the party, but to her reproaches Jesus replied with unexpected firmness: "I must be about my Father's business."

Not to cause his mother any worry--that was the law of the little child and he must now free himself from it in order to assume shortly the law of the adult: to accomplish the mission to which God called him and to begin preparing himself for it now. From that moment true guilt would have been to neglect that inner call, to remain dependent on his parents, bound by all their demands.

You will notice that Jesus really did throw his mother into the most acute uneasiness. She might well have considered him as guilty towards her for the worry he had caused her. And this is no imaginary guilt but very real. The term "unreal guilt" suggested by Paul Ricoeur seems to me therefore at least in the connection to be less adequate than "infantile guilt." Now Jesus rejects this infantile guilt; he does not admit himself as guilty. . . . And here we can grasp a truth of great importance: the objective reality of the wrong done to others cannot make the guilt genuine. The distinction between "false" and "true" guilt is in no way the distinction between an imaginary and a real wrong done to others. The criterion is quite different. It must be known whether the conduct was contrary to or in accordance with the will of God.

St. Luke, the doctor evangelist, adds a little later, however, that Jesus was "subject" to his parents. Is there a contradiction? I think not; just the opposite. No other child passes through that necessary period of emancipation without disharmony. He throws off the false guilts with which his parents burden him, but in his attempts he loses his sense of proportion, he pours scorn on his parents, he rebels. It is this which gives to adolescence its stormy and contradictory character. It is the critical period of

conflict between the law of the child and the law of the adult.

On the other hand, as Jesus himself says, it is clear that his perfect psychological health derives from the fact of his true and total dependence on God. This dependence is what frees him from excessive parental demands, but it also saves him from rebellion. The result is that even the conflict with his mother in no way embitters her: "His mother kept all these things in her heart," the gospel writer adds on a quieter note.

Thus the crisis of adolescence can end either in a neurosis of opposition, when the adolescent becomes his own god, or in a neurosis of submission, when like a child he continues to look on his father and mother as gods. We find here the whole Biblical point of view in the light which it throws on this very complex problem of guilt: the only true guilt is not to depend upon God and on God alone--"You shall have no other gods before Me."⁴¹

Tournier has summarized this dilemma very well. The child so often faces the choice with bad authority images of submission or rebellion. He does not experience the option of freedom under loving grace.

Now let us look briefly at some clinical material in which the child could not really feel that she could be dependent upon her parents and feel the sense of acceptance in grace but rather in turn had to become the strong one in order to survive. A woman in her late forties who came deeply depressed and withdrawn and had a great deal of difficulty initially in communicating anything about herself would sit through a group therapy session tearing up paper with her hands, perspiring, or smoking cigarette after cigarette and wishing that she could run from the room. In the later stages of her therapy when she was able to verbalize more, she came to see that she had never felt

⁴¹Paul Tournier, Guilt and Grace (New York: Harper & Row, 1962), pp. 68-69.

that it was safe to be a child, dependent upon anyone. Her father had been an alcoholic and the client as a child seemed to be the only one who could handle him when he came home from one of his drinking bouts. She was able to quiet him down, lead him upstairs and get him to go to bed. It seemed that the client was able to do what the mother was not able to do in handling the father. The client also felt that mother had so much to put up with and already was so very much on edge with emotional tension that the client could not really express her needs and her feelings to the mother. So the client not only took the responsibility for caring for the alcoholic father, she also took the responsibility for holding together what she experienced as a rather emotionally fragile mother. It was very frightening for the client to think about being dependent upon anyone and when this would be suggested, as for example in a visualization, the client would become quite anxious. Her authority images were of persons who were very weak, incapable and emotionally frail, and therefore the only way for her to cope with life was to try to be strong and be a Rock of Gibraltar, even though sometimes this defense would fail.

We also see the same kind of dynamics in reaction formations, such as the waitress who served food to other people for seventeen years and yet deep within herself she was emotionally starved for nourishment and for the symbolic emotional food of love. Also this recalls the nurse who was in her late fifties and had been nursing people since she was three years old. In group therapy she played the same kind of nursing, mothering role with other people and it was very frightening for her to try and let herself be the child and dependent

upon others. These people in some ways had to try and raise up the bad or weak authority images by good works so that then they in turn would be able to be allowed to be dependent. However, since the basic parental images are already of bad, weak authorities, it is impossible for them to try and resolve their inner world in this kind of reaction formation manner. Nevertheless this is the way in which they have tried to hold their world together, so that through the good works of serving and helping the bad authority images, which often were projected onto others, they would in time hope that the authorities would be loving and understanding to them.

This theme of justification by works can also be seen at times in dreams. A single woman who is a school teacher had the following dream in which one of the themes is the attempt to be the capable one who will be able to find acceptance from others because of what one does for them. The client dreamed that she was in her apartment with a girl friend when other people, including her woman school principal, came to visit. The client asked the principal about the European trip which the other had taken. The principal also had her legs in casts or braces and this reminded the client of the time that she had her leg in a brace. These people stayed all night. The next morning they went to church. The service was very long and the client fell asleep during the prayer. They did not leave the church service until after 1:00 in the afternoon. When they returned to the client's home, the potatoes which had been planned for dinner were rotten. The people said that they wouldn't eat and they left, and the client felt very lonely. This dream was told in a group and a member of the group responded: "So you

were left all alone with your rotten potatoes." The client said: "I was just exhausted trying to make them comfortable. I was so busy, just like when my family comes and I worry about making them comfortable." The client had really been so busy trying to make these other people feel comfortable that she was exhausted and could not really stay awake at the church service. The therapist asked her: "What do you think Jesus would say about the dream?" The client quickly responded: "You know, the dream reminds me of the story of Mary and Martha." The client had been so busy trying to work out her own acceptance with bad authority images (idol) that she had in some ways missed the one thing needful, the relationship of grace with the ultimate Authority.

I believe that it can be proven again and again by clinical evidence that people try to work out their own acceptance or their own justification by some kind of method which they themselves select. That is, they do not feel that there is a good, dependable, loving authority who really reaches out to them and gives them acceptance in terms of grace, but rather they become anxious about their acceptance and try to set up some other method in order to attempt to secure their own justification and their own acceptance. In the face of the bad images and the anxiety that goes along with the threats from the bad images, it seems that we all try in some way to cope with our situation by arranging our own particular method for justification and salvation. The Biblical situation that comes to mind in this regard is the experience of the Hebrews in their exodus from Egypt. They had finally been able to reach out in trust to Moses that he was an authentic deliverer

sent from God to lead them out of bondage. However, when they got out into the wilderness and Moses went up into the mountain, the bad authority image that left them feeling deprived, alone and abandoned stimulated their anxiety so that they began to doubt the power of the God who had led them there and who had sent Moses as the leader. Thus they felt the necessity to fashion a golden calf which symbolizes the attempt to make their own god and control him in order for them to calm their anxiety, lessen the threat, and deal with the threatening bad image by fashioning a good image to rescue them. We may scoff at the primitives who fashioned golden calves and other material things as gods. Yet it appears that psychologically and spiritually we do the very same thing today within the psyche only it seems to be more sophisticated than the primitive carving of idols, and yet in its sophistication there may be more self-deception. One seeks for the validation, the confirmation, the justification, the acceptance of his life in a particular way and perhaps even with a particular person. For example, a lonely man may select a particular woman to relieve the threats to his existence perhaps in even one particular way, such as sexual. In a way, he selects her as the saviour of his life and the method whereby she will be the saviour. However, he is destined to be disappointed because he has given to a finite person a divine task, and he has selected a method for feeling acceptance which will not allow him to experience the depth of what he needs to feel in terms of divine love. It would seem also that the saviour theme can be seen very clearly in the rescue phantasy of the suicidal person. Research at the Detroit Receiving Hospital has shown how the suicidal person —

usually has a rescue phantasy including the selection of the person who is to be the rescuer or the saviour and the method for the rescue.

In some ways the Alcoholics Anonymous program deals with this also. The first step toward rehabilitation is when the alcoholic admits that he cannot save himself. He has to become a dependent child in relationship to some higher, saving authority. Or we might say that there is no way that he can be justified by his works and thus save himself but rather he has to admit his dependency on some higher power than himself in order to be freed from the alcoholism. Dr. Harry Tiebout reflecting on his work with alcoholics has carried out the thoughts on "surrender" further. He has said that the alcoholic needs to experience "ego reduction" and then to have a continuing "humility" in the sense that the alcoholic accepts the fact that he cannot save himself, and by himself handle his problem of drinking.⁴²

One of the most moving experiences for the writer in regard to this particular theme came in relationship to a client's dream. The client had had a great deal of hurt and rejection in her background and had identified herself with a kind of mothering or parental role in her relationship with other people. It was very difficult for her to trust and rely on there being good authority figures who could in any way be helpful to her. Carried to its ultimate symbolically, she did not believe that there was a God of grace, but that the ultimate authority was bad and a person had to work out his own acceptance and

⁴²Harry M. Tiebout, "Alcoholics Anonymous - An Experiment of Nature," Pastoral Psychology, XIII, 123 (April 1962), 45-60.

justification. There was a stage in therapy in which the client had been separated from her husband and because of the stress of her situation she had developed a good deal of dependency upon the therapist and upon a women's therapy group. She had the following dream. She dreamed that she was tied with three other women to a raft. She was cold and hungry but she could do nothing to work out a rescue for herself in the ocean. One of the women cried out that they couldn't be rescued. Suddenly a Coast Guard boat appeared with the therapist at the helm. He connected the raft to the boat and pulled the raft toward shore. Then in shallow water he untied the women and they were safe. The client, however, was irritated because she had not been untied earlier and then immediately pulled into the boat where it would be dry and there would be food. But then she discovered that all of the women had been tied together by a single rope and that if the rope had been cut or loosened in deep water, one of the women might have been drowned. She also then realized that she herself could not swim. Thus the client experienced that she was saved though she could literally do nothing to save herself. In fact, the way in which she would have had herself rescued would have led to her being drowned and lost. It was only through trust in the symbolic good authority figure whom she doubted at one point in the dream that she was able to be rescued. Thus there was the effective method of being rescued which seemed to come to her from beyond her and this method was different from what a part of her would have tried to force the method of rescue to be.

In summary, trying to combine the thinking both theologically and psychologically, we can say that no one can dictate his own method

of being saved, nor can he dictate a particular person or a particular object which is to be his saviour. We are always condemned to find such demands unfulfilled and unsatisfied. The only authentic way of justification and acceptance is through a gift to which we can only respond in trust. The golden calves which we make are not able to save us. Yet there is another way in which the authentic saviour seeks in love our justification and accepts us into the family of God. This is through grace. A client's dream illustrates this experience of justification by grace. Following a deeply moving visualization in which a client experienced an acceptance of her child self by Christ, she reported this dream. She was five minutes late to a doctor's appointment and she apologized. He said that it was all right, and the hands of the clock moved back five minutes automatically to confirm this. The client felt this represented her acceptance, even though she wasn't perfect (grace).

Biblically this is summarized in Chapter Five of Romans in Paul's affirmation to the effect that we are justified by faith and that while we were powerless to help ourselves and even while we were sinners, God showed the proof of his divine love through the death of Christ. From the Letter to the Ephesians, we can take the final summation of this theme:

To you, who were spiritually dead all the time that you drifted along in the stream of this world's ideas of living and obeyed its unseen ruler (who is still operating in those who do not respond to the truth of God), to you Christ has given life. We all lived like that in the past, and followed the impulses and imaginings of our evil nature, being in fact under the wrath of God by nature like everyone else. [*Italics mine.*] But even though we were dead in our sins, God was so rich in mercy that he gave us the very life of Christ (for it is, remember, by grace and not by achievement that

you are saved), and has lifted us right out of the old life to take our place with him in Christ in the heavens as he shows for all time the tremendous generosity of the grace and kindness he has expressed towards us in Christ Jesus. It was nothing you could or did achieve. It was God's gift to you. No one can pride himself that he earned the love of God. The fact is that what we are we owe to the hand of God upon us. We are born afresh in Christ and born to do those good deeds which God planned for us to do."⁴³

⁴³Eph. 2:1-10, from Phillips, op. cit.

CHAPTER IV

A BRIEF LOOK AT POSSIBLE CORRELATIONS BETWEEN IMAGE THEORY AND OTHER PSYCHOLOGICAL THEORIES

Those who have been working in the field of image theory, having had contact with numerous other personality theories and systems of psychotherapy, have tentatively begun to make some correlations with these other theories. This is an area which will certainly bear a great deal more research and the suggestions made in relationship to other personality theories or schools of psychotherapy are tentative and in some instances the correlations are vastly oversimplified, but it does seem worth making these correlations even though full justice cannot be done to them in this study.

The first system of psychotherapy that seems to have a relationship to dealing with images and particularly with dealing with the idolatry of images is the school of Rational Therapy, particularly as it is formulated by Dr. Albert Ellis and Dr. Robert A. Harper. This school of psychotherapy says in essence that the internal sentences that a person tells to himself are related to how he feels emotionally. If one can discover the irrational sentences that he is telling himself and then correct them so that he will be treating himself better as a person, then he will enjoy better emotional health. These sentences have often been assimilated from out of the past and one keeps on believing them without really questioning or looking at them rationally. Briefly let me quote from Ellis and Harper to summarize in their own words some of the central thinking of rational therapy.

Human thinking and emoting are not radically different processes but, at points, significantly overlap. Emoting does not occur in a vacuum, but results from exhortation of the brain and nerve pathways (especially the fibers of the autonomic nervous system), from perceiving and moving (that is, sensorimotor stimulation), from the influence and the responses to previous emotion, and from thinking.

Sustained emotion, in particular, normally stems from sustained thought and, since adult human beings usually think in terms of internalized phrases and sentences, or self-talk, they sustain their emotions by talking to themselves or by telling themselves certain kinds of sentences.

In general, negative emotions, such as feelings of depression, anxiety, anger and guilt are intensified and sustained by such self-propagandizing sentences as "This is awful," "I can't stand that." And positive emotions, such as love, joy and elation are intensified and sustained by sentences such as "This is fine" or "I like that." Because this is so, human emotions can often be radically controlled or changed by determining precisely the kind of sentences behind them, and then by changing these sentences. . .

No matter what a person's past history may be, or how his parents, teachers, and other early associates may have helped him to become emotionally disturbed, he only remains disturbed because he still believes some of the unrealistic and illogical thoughts which he originally imbibed. To become undisturbed, therefore, it is only necessary that he see what his present, irrational self-indoctrinations are, and that he energetically and consistently work at de-indoctrinating and re-indoctrinating himself in these connections. His understanding of how he first became neurotic may be of some help, but it is most unlikely that it will be truly curative.

Emotional pain and disturbance, in sum, usually originates in some irrational or illogical ideas. The job of the neurotic is to uncover and understand the basic unrealistic ideas with which he is disturbing himself; to see clearly the misinformation and illogic behind these ideas; and, on the basis of better information and clearer thinking, to change the notions which lie behind and keep creating his disturbance.¹

The connection between rational therapy and image therapy is that these basic sentences are not simply what one is telling oneself

¹ Albert Ellis and Robert A. Harper, A Guide to Rational Living (Englewood Cliffs, N. J.: Prentice-Hall, 1961), pp. 50-51.

but rather that these basic sentences come from an authority image in the psyche. In Fairbairn's thinking, these sentences would particularly proceed from the rejecting object which is attached to the anti-libidinal ego, and they become a part of the aggressive attack upon the needed object that is attached to the libidinal ego. In Biddle's terms the bad authority image has become an idol and the person believes what the idol says in relationship to himself. Thus what the rational therapists are really doing in essence is being the good father (representative of the good, rational parent) who attacks the bad authority image (bad mother and bad father images) and thus is supportive to the free unfolding of the person himself.

While Daim does not speak of rational therapy, he does speak of the words that come from the mouth of the idol in the following way, and this seems relevant to the correlations here.

In the back-and-forth of this ambivalence speaks on the one hand the voice of conscience, that is, the voice of that true human nature whose counsel admonishes the individual to let go of the fictitious hold of the idol, guided by the conscious knowledge that there exists a safer and more connatural hold and ground of human existence, viz., God. The diametrically opposite counsel comes from the mouth of the idol, claiming equal, absolute authenticity and authority and demanding absolute obedience on the basis of its arrogated "divinity."²

It would seem that without realizing it the rational therapists are really dealing with the sentences which proceed from the idol and that they are able to nullify some of the power of the idol in terms of what it says to the person.

²Daim, Depth Psychology and Salvation (New York: Ungar, 1963), p. 211.

One of the most serious questions to raise in regard to rational therapy as well as to some of the other approaches is the assumption that the rational part of oneself or the adult part of oneself is capable of saving or rescuing the part of the self which is under the domination of the idol. While there is no question as to the fact that rational therapy and other forms of therapy are helpful to individuals, both from a psychological and a theological point of view, it is questionable whether one can really be freed from the idol and its authority through his own rational mind or through the rational statements of another therapist. The danger is that of one's own reason, one's own adult part of oneself, or the therapist and his rational thinking being made a new idol to replace the old idol.

Transactional analysis as developed by Dr. Eric Berne also has numerous correlations with image and object-relations theory. It is particularly interesting to note that Berne's system is built upon three ego states, just as Fairbairn's understanding of object-relations is built upon three ego states. It seems that there is a direct relationship between the central ego of Fairbairn being equated with what Eric Berne calls the adult ego state, Fairbairn's anti-libidinal ego related to Berne's parent ego state, and Fairbairn's libidinal ego being related to Berne's child ego state. Briefly let us look at Berne's system in his own words.

The system is based on the observation that psychic functioning and social behavior are related to states of mind which may be called ego states. An ego state may be described as a coherent system of feelings, and operationally as a set of coherent behavior patterns; or pragmatically, as a system of feelings which motivates a related set of behavior patterns. It can be further observed that there are three types of ego states, each derived from a

psychic organ: exteropsychic, neopsychic, and archaeopsychic. The anatomy and physiology of these organs is a neurological problem. Their function is manifested by the experiments of Penfield and his associates in electrical stimulation of the exposed cerebral cortex. In particular, the phenomena which occurred on stimulation of certain areas of the temporal lobes were a revival not of isolated memories but of complete ego states of former epochs. The psychological characteristics of ego states were studied by Federn and his pupil, E. Weiss.

Colloquially exteropsychic ego states are called collectively the Parent. These are replicas of the physiological and emotional attitudes and social behavior of parental figures. Neopsychic ego states are called collectively the Adult. These are manifested by objective data processing and an alertness to the outside world of reality including the psychological reality of other people. Archaeopsychic ego states are collectively called the Child. These are revivals of fixated ego states from the earliest years. . . . It should be noted that Parent, Adult and Child are not concepts like super-ego, ego, and id, but phenomenological and social realities. Each is a complete ego state including elements of super-ego, ego and id in its own structure. For example, Freud describes the id as "a chaos, a cauldron of seething excitement . . . it has no organization and no unified will." The Child on the other hand is an organized entity with its own systematic world view and its own unified will. Super-ego, ego and id are constructs while Parent, Adult and Child represent real people whose names and addresses are on civil record.³

Berne particularly explores these ego states with patients in terms of analyzing the transactions made between individuals' differing ego states. He attempts to help people become aware of which ego state is predominant in their relationship and transactions with others and how they are defensive and utilize such maneuvers as psychological games to avoid what Berne feels is the depth purpose of relationship, and that is intimacy.

In therapy done by transactional analysis the therapist would try to help the patient decontaminate or separate his ego states.

³Eric Berne, "Principles of Transactional Analysis" (Carmel, Calif., 1963), pp. 1-2.

This seems to have some similarity to rational therapy in that one is attempting to have the adult and the rational part of oneself be the executive and determine rationally what one is doing and is to do.

Another very interesting facet to Berne's work concerns regression analysis of which he says: "This is at present the farthest frontier of transactional analysis, everything known about it so far is tentative, and any statements would be ill-advised."⁴ The essential goal of such regression analysis is to recover the child ego state and to give the child freedom to function. We would feel that this is really the attempt at freeing the child from the attachment to the bad parental image and relating the child to the good authority upon whom he could be dependent and yet also be free. What Berne speaks of as regression analysis is similar to what D. W. Winnicott speaks of as "therapeutic regression"⁵ in which it may be necessary in therapy for a working through of a rebirth process. Dr. Berne says:

The ultimate aim of transactional analysis is structural readjustment and reintegration. This requires first, restructuring and secondly reorganization. The "anatomical" phase of restructuring consists of clarification and definition of ego boundaries by such processes as diagnostic refinement and decontamination. The "physiological" phase is concerned with redistribution of cathexis through selective planned activation of specific ego states in specific ways with the goal of establishing the hegemony of the adult through social control. Reorganization generally features reclamation of the Child, with emendation or replacement of the Parent. Following this dynamic phase of reorganization there is a secondary analytic phase which is an attempt to deconfuse the Child. . . .

⁴Eric Berne, Transactional Analysis in Psychotherapy (New York: Grove Press, 1961), p. 231.

⁵D. W. Winnicott, Collected Papers: Through Pediatrics to Psychoanalysis (New York: Basic Books, 1958), p. 291.

The logical development of transactional analysis is a direct appeal to the Child in the waking state. Reasoning and experience lead to the belief that a child expresses himself most freely to another child. Hence the closest approach to an ideal solution for the therapeutic problem of self-expression is the method of regression analysis. The evolution of this procedure is still in an embryonic state and requires some years of experiment and refinement in order to overcome some of the inherent difficulties to obtain the maximum therapeutic yield. . . . The rationale for attempting to revive the Child as an actually re-experienced ego state is an epistemological one. . . . When a previously buried archaic ego state is revived in its full vividness in the waking state, it is then permanently at the disposal of the patient and the therapist for detailed examination. Not only do "abreaction" and "working through" take place but the ego state can be treated like an actual child. It can be nurtured carefully, even tenderly, until it unfolds like a flower, revealing all the complexities of its internal structure.⁶

Thus it seems that Berne recognizes that the deepest underlying problem is to free the Child that is in captivity, and image theory and Berne's thinking in regard to regression analysis can gain from cross-fertilization. In my thinking the rebirth takes place in experiencing the deliverance from the false absolute and a new dependency upon the true absolute, God Himself.

Again our concern with transactional analysis is that to some extent the ultimate authority is made the Adult ego state or the rational part of the person. In other words, to some extent the Adult ego state is to be the saviour. However, when Berne moves into his thinking about regression analysis, one feels that Berne is struggling with the whole problem of salvation or rebirth but he is not sure about how this can be accomplished in terms of the person finding a good authority upon whom he can depend and let the Child ego state become

⁶ Berne, Transactional Analysis . . . , pp. 224-226.

experienced and integrated.

It would appear that Berne's further research in the area of transactional analysis and in particular with regression analysis will be very relevant to the image object-relations theory of personality and with some of the aspects of psychotherapy that have been developed in relationship to image and object-relations.

Another approach or way of looking at the relationship of the child to the parental image has been developed by Dr. Hugh Missildine in his book entitled Your Inner Child of the Past. The book is based on three main concepts which he has developed in his psychiatric work, both in relationship to children and to adults. These concepts are:

1. Your "inner child of the past"--literally the child you once were, who continues to exist in your life as an adult.
2. Being a parent to oneself--you are already acting as a parent to your "child of the past," whose reactions to your parental attitudes often cause you trouble.
3. Mutual respect--the basis of getting along with your "inner child of the past" and with others.⁷

In some ways, Missildine's thinking can be related or correlated to Berne's thinking with the inner child of the past representing the Child ego state, the parent to oneself representing the Parent ego state and the mutual respect or what Missildine calls "becoming a new kind of parent to yourself" could be seen as the Adult ego state, so that one treats oneself more rationally. Again we see the ultimate problem is that to some extent one is expected to save oneself in terms of being able to be a better parent to oneself. There is no

⁷ W. Hugh Missildine, Your Inner Child of the Past (New York: Simon & Schuster, 1963), p. 16.

question but that one's life can be improved and that many of the destructive attitudes can be overcome by this methodology in therapy, but my contention is that while some of the power of the bad parental image or the idol would be nullified and certain more positive attitudes toward the inner child of the past established, this would not represent a totally authentic freeing or salvaging of the person.

The most helpful aspect of Missildine's book in relationship to the idolatry of bad parental images is his discussion of the basic kind of troublemaking or pathogenic parental attitudes which affect the child adversely. These particular parental attitudes when used excessively tend to develop in the child the concept of the ultimate authority as having the same kind of attitude. Thus the bad parental image which may become an idol with one or perhaps even a mixture of these attitudes may also be seen as the ultimate authority in that one has to try to relate to God, who in this instance would be the idol with the pathogenic parental attitude.

The first parental attitude he discusses is perfectionism. Missildine feels that this is quite a common pathogenic attitude among successful people who strive endlessly for perfection or more success. The perfectionist parent in some ways is often more easy to idolize than parents with some other attitudes because the culture tends to support and reinforce striving and achievement, and oftentimes the child sees the parent praised for such compulsive work. The perfectionism is created in the child by the partial withdrawing of love and acceptance of the child until his behavior or efforts correspond more suitably to the conditions and demands of the perfectionistic parent.

The child responds to this with a striving for achievement and accomplishment in the particular realm or realms that the perfectionistic parent feels are so important. Dr. Aaron Rutledge has commented that one of the bases for developing neurosis is the overvaluation by a parent of one aspect of the child's life. In our culture the parent may tend to overvalue the intellectual or the social to the disparagement of the emotional. Thus one part of the child's life becomes valued way out of proportion and the child does not really feel valued for himself or worthwhile as a whole person, but rather his worth is based upon one aspect of himself which the parents have overvalued.

Missildine says:

As consequence of the partial withholding of parental acceptance and subtle demands for more effort, the child learns to belittle his own effort. He comes to believe that no matter how hard he strives he will not succeed fully. He comes to believe that he has not done enough to merit full approval because he did not try hard enough. His only guiding authority--and his most important source of acceptance--is his parent. Thus, there is in fact no way for him to know anything different. Striving and self-belittlement become his way of feeling "at home" and never having known full satisfaction with himself as a child, he cannot give full approval to his efforts as an adult. As a parent to himself, he belittles his achievements and insists he do "still better."⁸

We can see how the perfectionistic parent becomes internalized and the desirable object becomes attached to the libidinal ego and the rejecting object becomes attached to the anti-libidinal ego. In any event, there is a tendency to make the perfectionistic parent the idol and ultimate authority in the child's life, and thus in relationship to this authority he can never experience acceptance and the freedom of

⁸Ibid., pp. 94-95

his own worth and his own creativity.

Overcoercion is the most common pathogenic attitude in America, Dr. Missildine states. The parent who is overly coercive constantly is directing the child's activities in an anxious, pushing way that leaves little opportunity for the child to develop his own initiative and to pursue his own interests and activities. Previously I have called the image of the over-coercive parent the "demander" who encroaches on the child's freedom and personal integrity. Usually the child sets up some kind of resistance pattern and Missildine suggests that there are basically three patterns. The first is that of docility, in which the child obeys the coercive parent out of fear of losing the parental love if he does not. Another phrase for this is the "submissive pattern" in which one denies his own integrity and bows down and worships the demander as God. Active resistance is the second way of dealing with the demander and this is a more rebellious pattern. The child may accept some of the directions out of necessity because of his situation but nevertheless he still has resentments underneath and often carries a chip on his shoulder in relationship to anyone in authority. Thus he tends to see all authority as bad, and he may see his rebellion as freedom. But it is really only a reaction against the authority image which is seen as bad and he will only be free when he can find himself in relationship to an ultimate good authority. Passive resistance is the third resistance pattern. This pattern is carried out by dawdling, daydreaming, forgetting, procrastination, and so forth, and as the child internalizes this in his object-relations he grows up attempting to cope with authority in this same way.

The next two parental attitudes are being seen more and more in work with patients. These people, it seems to me, are often very difficult to work with because they have idolized either (1) an oversubmissive parent, or (2) an overindulgent parent, and if the therapist attempts to give an interpretation or tries to confront the patient he then is seen as bad. The therapist is thus put into a position of being seen as the good authority only if he is either oversubmissive or overindulgent, and he is seen as the bad authority if he is other than that. The distinguishing marks between the oversubmissive and the overindulgent parent are as follows:

The overly submissive type capitulates to the child's immature whims and demands, ignoring and sacrificing his own needs and rights. Such a parental attitude makes a child the "boss," the parent a slave. The child responds to this parental attitude by demanding more, becoming impulsive, flying into temper outbursts if his demands are not met. He has difficulty in considering the rights of others.⁹

Oftentimes this pattern carried over into a marriage causes the person to see the mate as a good mate only if he or she is oversubmissive and responds to the demands which are made upon him. The overindulgent parent on the other hand

constantly showers the child with presents, clothes, "treats," and services--often without the child desiring them and without any consideration of the child's needs to develop his own ways of affecting his environment. While the overly submissive parent waits for the child's demand--and obeys it--the overly indulgent parent showers gifts and presents without the child's asking. The child eventually responds to this inexhaustible cornucopia with bored blasé behavior. Both as a child and later as an adult he has difficulty in initiating any effort and has little persistence.¹⁰

⁹ Ibid., p. 177

¹⁰ Ibid., p. 78.

The overindulgent parent out of his own needs feels that this is the main way of expressing his "deep love" for the child. This keeps the child in a passive state and he is then not able to relate to a good authority who really believes in the integrity, assertiveness and individuality of the person because that kind of authority is seen as bad.

Hypochondriasis evolves out of the parental attitude which focuses exaggerated attention on bodily functions or organs even when they may be healthy. Missildine says:

The child, helplessly dependent on his all-knowing parents, absorbs and adopts as his own the anxious attitude of his parents, imitating them. It helps him to feel close to them and secure--literally like them, the only adults he knows and his protectors. On becoming a parent to himself as an adult he continues these old parental attitudes because this is the way he has learned to take care of himself and to feel secure. . . . This attitude is secondarily supported by the gains of sympathy and indulgence which the "ailing" person obtains from those around him.¹¹

Thus we see in Missildine's words how the child has oriented around the bad parental image which was anxious in relationship to health and illness and the child has rationalized this as being good.

Punitiveness is another parental attitude that tends to be destructive toward the child, but yet the child often rationalizes this by feeling that he is the bad one or the little devil and that the parent is really the good one and is correct in what he is doing. The punitive parent is excessively harsh and strict and constantly vents his own wrath and hostility under the guise of discipline of the child. Oftentimes the parent has been similarly treated in his own

¹¹Ibid., p. 191.

childhood and he may believe that this is really the way for discipline. Thus the child may at some level rationalize the punitive parent as being right and good and that he is bad and unworthy, and he continues in his inner world to continue this same kind of self-punishment and even set up situations unconsciously to continue this pattern. Missildine says that the punitive parent may not even beat the child physically but he may be so excessively moralizing that the child feels that he is very evil and develops a very poor self image. Thus he is filled with guilt and with feelings of worthlessness and contempt for himself. Clinicians see this very often in their work and Missildine describes an interesting incident from the life of Walter Lippman. Lippman recalls:

I can remember a birthday "party" for two or three chums which developed into a "rough-house." In the excitement we used cakes as ammunition, leaving the carpet in a shocking state. This angered the maid who was responsible for the tidiness of my room to such a pitch that only religion seemed adequate for the occasion. In the late afternoon she began to talk to me with a solemn voice. I would have preferred a thousand beatings to that voice in the wretched gaslight which used to darken homes before electricity reached the middle class. The flickering shadows on the cake-strewn carpet were unbearable and accusing shapes full of foreboding to boys lost in sin. I burst into tears at the impending wrath of God and for years God was the terror of the twilight.¹²

The light side of this is told in a story by Peter Marshall about how the little boy did not want to eat his prunes for dessert one evening. The mother used the threat "God won't love you if you don't eat your prunes." The boy still refused to eat his prunes and was sent off to bed by himself. A little while later there was a thunder storm

¹²Ibid., p. 208.

and the mother decided that maybe she had better check to see if her son was all right. When she entered the room she saw him with his nose pressed against the window looking at the flashing lightning and listening to the rumbling thunder, and he turned and said to her: "God sure makes an awful noise over two measly little prunes."

Neglect is a parental attitude which can come from parents of varying degrees of social and economic levels. Certainly many recent studies have shown how deprivation in childhood has severely hurt the individual's capacity for maturing. The parent who neglects the child may be a seemingly very successful person who is very prominent or economically and socially successful and has to give so much time to the job or community functions or social affairs that there simply is not enough time for the parent to give the child the feeling that the parent is really with him. On the other hand, neglect can also be caused by death or divorce or by the fact that the mother, for example, is overwhelmed because of alcoholism or poverty in the home. In this instance, the child would have difficulty in being in contact with any good parental images and he probably would have absolutized the bad images and therefore not felt that there was anyone to whom he could really feel close and from whom he could feel love and understanding. Thus it would be exceedingly difficult for him to believe in the good news of the Christian faith because his association with key significant adults in his upbringing communicated to him that reality was unloving and non-understanding.

Rejection is a
parental attitude that denies the child any niche of acceptance; he

is considered and treated as an unacceptable individual and an unwanted burden, a nuisance and source of trouble. . . . True rejection seldom happens. The mere fact that a parent forbids or objects to certain behavior, denies the child's impulsive demands or punishes him does not necessarily mean that he is "rejecting" the child, as was once popularly believed. Indeed, all children need limits established by their parents in order to feel protected and secure.¹³

The child tends to respond to rejection with anxious feelings concerning his isolation, loneliness, helplessness and severe self-depreciation. Here we could see how the rejecting object attached to the anti-libidinal ego would be particularly powerful if we relate this to Fairbairn's structure of personality.

Sexual stimulation is the final pathogenic parental attitude in which the parent either consciously or unconsciously has stimulated the child excessively with some kind of seductiveness or else has been overly prohibitive, utilizing fear in relationship to sex, resulting in guilt and hostility. Missildine says: "Excessive sexual stimulation in childhood may arise from either a parental prohibition of sexual interests and activities--or the sly sensual tempting and excessive stimulation of the child's sexual feelings by the parent."¹⁴ In some situations, both of these attitudes are combined in one person who on one hand unconsciously may be seductive and stimulating and on the other hand is prohibitive and restraining. This would fit in to the pattern of the parental image being seen as a stimulating or exciting object but also a prohibiting and rejecting one.

While I have not dealt in detail with Missildine's concepts nor

¹³ Ibid., p. 266.

¹⁴ Ibid., p. 283.

made a full correlation between his thinking and that of the idolatry of a bad parental image, nevertheless this is intended to suggest that Missildine has really spelled out in some detail the descriptions of the bad parental images that are often seen as ultimate authority and operate as an idol in a person's psyche. Also his thinking in regard to how the inner child of the past continues to function in relationship to the parental authority of childhood fits in directly with image concepts. The main question that I mentioned at the beginning is that freeing from the bad authority image needs to be considered more than a problem of becoming a better parent to one's Child.

At this point we should acknowledge the fact that Carl Jung and his followers have done much pioneer research in the realm of the imagination and images. It is ironic that two of the key men in the development of an image-object relations theory of personality, Dr. Biddle and Dr. Fairbairn, do not seem to relate themselves directly to Jungian thought and research. Nevertheless they have arrived at similar conclusions in various instances. It seems that the pastoral counselor may stand as a bridge figure here as Glen McCormick has summarized Jung's contribution to pastoral counseling and Carroll Wright has particularly synthesized in his own work the insights of Jung and image theory.¹⁵

It is not my intent here to summarize even briefly Jungian thought nor to evaluate it particularly. At this point I simply want

¹⁵Glen H. McCormick, Jr., "The Great Mother, the Great Father, The Hero and the Heroine: Some Implications for the Pastoral Counselor and His Work" - Unpublished thesis (Th.M.) Claremont, Calif., 1962.

to emphasize certain factors which Jung's thinking has in common with the concept of the idolatry of a bad parental image as presented in this study. Jung has a deep appreciation for the importance of the imagination and for the significance and power of the parental images. It was Jung, for example, who proposed the use of the term "parental imago." He wrote:

The importance that modern psychology attaches to the "parental complex" is a direct continuation of primitive man's experience of the dangerous power of the ancestral spirits. Even the error of judgment which leads him unthinkingly to assume that the spirits are realities of the external world is carried on in our assumption (which is only partially correct) that the real parents are responsible for the parental complex. In the old trauma theory of Freudian psychoanalysis, and in other quarters as well, this assumption even passed for a scientific explanation. (It was in order to avoid this confusion that I advocated the term "parental imago.")¹⁶

Jung continues in his thought by tracing the development and the persisting influence of the parental images:

The simple soul is of course quite unaware of the fact that his nearest relations, who exercise immediate influence over him, create in him an image which is only a replica of themselves, while its other part is compounded of elements derived from himself. The imago is built up of parental influences plus the specific reactions of the child; it is therefore an image that reflects the object with very considerable qualifications. Naturally, the simple soul believes that his parents are as he sees them. The image is unconsciously projected, and when the parents die, the projected image goes on working as though it were a spirit existing on its own. The primitive then speaks of parental spirits who return by night (revenants), while the modern man calls it a father or mother complex.¹⁷

Jung also points in the direction of a fixation around a bad

¹⁶ C. G. Jung, Collected Works (New York: Pantheon Books, 1953-), VII, 184.

¹⁷ Ibid., p. 196.

parental image, and this is a signpost to my thinking regarding the absolutizing of the bad parental image, which then becomes an idol constricting the unfolding of one's true self.

The father and mother impress deeply into the child's mind the seal of their personality, the more sensitive and mouldable the child the deeper is the impression. Thus even things that are never spoken about are reflected in the child. The child imitates the gesture, and just as the gesture of the parent is the expression of an emotional state, so in turn the gesture gradually produces in the child a similar feeling, as it feels itself, so to speak, into the gesture. Just as the parents adapt themselves to the world, so does the child. At the age of puberty, when it begins to free itself from the spell of the family, it enters into life with so to say a surface of fracture (an adaptation) entirely in keeping with that of the father and mother. The frequent and often very deep depressions of puberty emanate from this; they are symptoms which are rooted in the difficulty of new adjustment. The youthful person at first tries to separate himself as much as possible from his family, he may even estrange himself from it, but inwardly this only ties him the more firmly to the parental image.¹⁸

Thus Jung was profoundly aware of the deep tie that an individual may have with the parental image. While he does not speak of the idolatry of the bad parental image as such, he certainly saw the gripping power of the images, such as in the witch figure. Jung not only saw the imprisoning power of the bad images, but he also saw the transforming power of certain good images and symbols. In fact, Jung devotes one full book to the transforming power of symbols.¹⁹

In his study of the good mother, the Christ archetype, mandala symbols etc., he is pointing to the positive power of certain images and symbols.

¹⁸C. G. Jung, "The Association Method," American Journal of Psychology, XXI, (April 1910), 246-47.

¹⁹Jung, op. cit., V.

In explaining one dimension of the transformation, Jung says:

The transformation takes place at that moment when in dreams or fantasies themes appear whose source in consciousness cannot be shown. To the patient it is nothing less than a revelation when, from the hidden depths of the psyche, something arises to confront him--something strange that is not the "I" and is therefore beyond the reach of personal caprice. He has gained access to the sources of psychic life, and this marks the beginning of the cure.²⁰

While Jung deals with this transformative process much more extensively, the point here is that there is a kinship with image theory in the sense that a person becomes healed as he makes contact with the good authority images and the power revealed through them.

Briefly I would like to mention the contribution which is made in relationship to guilt which has been of increasing concern in psychotherapy. In terms of the thinking about the idolatry of bad parental images, Paul Tournier in his book Guilt and Grace has spelled out the implications of authentic guilt as being in relationship to the true God and false guilt being in relationship to other authorities such as parental images who have been elevated to divine authority. Tournier, it seems, recognizes that people often feel guilt in relationship to the bad parental images which have been an idol in their life and that it is only by turning away from the idol that one confronts the true guilt which is the fact that one has placed someone else in the role of God. While it seems that Mowrer is correct that "emotionally ill persons are typically guilty persons; i.e., persons with real guilt rather

²⁰ C. G. Jung, Modern Man in Search of a Soul (New York: Harcourt, Brace, 1933), p. 242.

than mere guilt feelings,"²¹ he does not see clearly that the real guilt lies in the fact that one has been believing a false authority to be God. Mowrer tends to see the guilt in terms of wrongdoing in interpersonal relationships and the necessity for some program of penitence, restitution and atonement. However, Mowrer's theology tends to be a pre-reformation theology based upon a justification or an acceptance by good works and he seems to be quite critical of a justification by grace as though it is an avoidance of really facing oneself and is a substitute for action. From my point of view it would seem that Tournier has a far greater appreciation for the Protestant principle in theology and also a deeper understanding of the psychological dynamics of how the person actually functions in terms of guilt and then the experience of grace and forgiveness.

Finally, I would like to relate image theory and therapy to five broad categories of psychotherapy as they were outlined by Dr. Albert Ellis.²² While there are more detailed accounts of various schools of psychotherapy such as in Robert Harper's book, Thirty-Six Systems of Psychotherapy, Ellis has organized the major schools into five categories which are more manageable to deal with in this brief treatment. Admittedly, there is much overlapping of these somewhat arbitrary categories.

1. Insight-Interpretative Therapy focuses on the belief that if

²¹O. Hobart Mowrer, The Crisis in Psychiatry and Religion (Princeton, N. J.: D. Van Nostrand, 1961), p. 91.

²²Albert Ellis, "New Approaches to Psychotherapy Techniques," Journal of Clinical Psychology, Monographic Supplement 11 (July 1955).

the client understands his behavior, including its origin and its importance, he will be more effective in changing, modifying or accepting the behavior without anxiety. Insight on the part of the therapist is considered important in order to facilitate a development of insight by the client. The major responsibility for the process of insight depends upon a therapist's point of view and it may be laid upon the client, upon the therapist or equally upon the two. Interpretation becomes then the tool whereby the client is given insight into his problem or, as other clinicians might say, the client is aided in the process of evolving insight. There are various ways and levels of interpretation including the analysis of defenses, resistances, symptoms, transference material, and so forth. The orthodox psychoanalytic approach is the main one in this category. In an over-simplified way, the insight-interpretative therapist can be seen as the good father who uses reason to help the person to distinguish what is going on in terms of the child ego state and the parental ego state. Mowrer has stated a basic criticism of this approach that we have already utilized in our own frame of thinking by saying that this is salvation by insight.

2. In the Expressive-Emotive Therapy category are found those clinicians who give the client the freedom to express himself and to find his own way. While expressive-emotive responses are a part of most therapeutic approaches, I tend to think of this as more of a non-directive approach of reflecting what the client has expressed and encouraging him to discover himself and unfold his own creative personality. The underlying belief is that if there is an accepting environment in which the person can think and act and feel the way he really

is, that through the reliving and re feeling of those experiences which are significant to him he will gradually be able to become what potentially he is. Again in an oversimplified way the therapist seems to act like a good mother psychologically who is like the mid-wife giving birth to the child self. One criticism that Robert Harper has made is to the effect that the non-directive therapist may really be afraid of his own authority, and in image terms it could be interpreted that the therapist attempts to present the good mother relationship but is afraid of the good father relationship toward the client. The expressive-emotive types of therapy have been helpful particularly with highly motivated young adults and it may be that a non-directive therapist acts as a corrective to the demanding, blaming (overcoercive or perfectionistic) parent in the client's life.

3. The belief of Activity-Directive Therapy is that the counselor is a specialist to whom the person comes for help and therefore the therapist is to take the lead in guiding the client. He has to be careful in terms of understanding the client's particular background and general personality structure, and within this framework to be directive. This kind of therapist may be probing, confronting, conditioning, setting goals and values, and perhaps particularly dealing with the present reality rather than going back into the past.

F. C. Thorne represents this field and also Albert Ellis and Robert Harper in their work in rational therapy. Again in an over-simplified way it seems that this therapist often acts as the good father who attacks the bad parental image and thus guides one in a more satisfying way of life. I would tend to see Viktor Frankl, in his way of relating

to patients as being in the school of utilizing his fatherly authority to attack the bad image which tells the person that life is meaningless, hopeless and futile so that he in some sense tries to displace that image with the power of his own fatherly authority.

4. Supportive Therapy has been somewhat taboo in some psychotherapeutic literature but now there is more of an acceptance that in all therapy there may be some need for reassurance and support, as long as it is based upon a conscious use. Franz Alexander has contended that the one constant in all healing is the "anaclitic" or supportive element whether or not the therapist is aware of it or approves.²³ Some of the criticism of Dr. Biddle's methods would probably fall in line with those who are critical of the supportive school in which the therapists are accused of filling the role of a parent, using persuasion, suggestion, hypnosis, etc., to encourage the patient to move into healthier ways of thinking and acting. Yet it also is recognized that many clients must have an adequate supportive relationship with the therapist before they are able to face their deeply disturbing conflicts. In some ways, the efforts of therapists in terms of supportive therapy would be seen as the good mother, though the more direct suggestions would probably be seen as the good father who is emphasizing his reliability and trustworthiness as an authority figure.

5. Relationship Therapy is the fifth category that Ellis mentions with the recognition that all psychotherapy involves a relationship but that in recent years there has been an intensive emphasis upon

²³ Franz Alexander, "What We Know About Psychotherapy," Paper read before the Veterans' Administration Clinic, Detroit, May 8, 1957.

the interpersonal relationship in therapy. Thus in looking at the relationship to the therapist and learning how to relate to the counselor and to communicate with him, finding the acceptance and the understanding experienced with the counselor, the client is able to evaluate himself more realistically and to react more in terms of reality than in terms of past patterns of behavior. By being able to use the counselor as a person with whom he works out his fears and loves and hatreds in an accepting environment, the client is then more able to realize his true potentiality for selfhood. Harry Stack Sullivan certainly would be one representative in this field in his emphasis on interpersonal relations. In the psychoanalytic school Ferenczi particularly spelled out the importance of the caring of the therapist for the patient. He says: "Psychoanalytic 'cure' is in direct proportion to the cherishing love given by the psychoanalyst to the patient; the love which the psychoneurotic patient needs, not necessarily the love which he thinks he needs and therefore demands."²⁴ Izette de Forest also suggests that redemption by love was the particular contribution of the genius of Ferenczi, and she says:

The ideal therapeutic love is close to the unpossessive, unmanipulative love of the happy self-possessed and self-confident mother for her child: of the mother who is blissful in her maturing life as an individual; blissful in her love relationship with the child's father; blissful in her self-completion in motherhood. . . . That the psychotherapeutic relationship is in essence a replica of the mother-child relationship need arouse no surprise or questioning. God in his plan of creation has given an initial situation which lays the basis of the child's growth. This situation can remain a pertinent and permanent model for sharing the persistence

²⁴Izette de Forest, The Leaven of Love (New York: Harper & Bros., 1954), p. 15.

of human health and happiness. It can also indicate the prerequisite remedial measures necessary for the recovery of mental, emotional and physical health.²⁵

We should recall here, however, Freud's criticism of transference cures, of which he wrote to Oskar Pfister:

In general I agree with Stekel that the patient should be kept in a state of abstinence, of unrequited love, and that is not always possible. The more affection you allow him the more readily you reach his complexes, but the less the definite result since he disposes of the previous gratification in his complexes by exchanging them for what he experiences in the transference. The therapeutic result is very good, but it is quite dependent on the transference. One perhaps achieves a cure, but not the necessary degree of independence or a guarantee against relapse. It is easier for you in this respect than for us physicians, because you sublimate the transference on to religion and ethics, and that is not easy with seriously ill people.²⁶

Dr. Harry Guntrip perhaps provides something of a synthesis in pulling together the various aspects which often overlap in the work of a therapist by saying:

The position that seems to be emerging is that at all stages psychotherapy has to be an appropriate mixture of mothering (management) and analysis (giving insight). The deeper the level in which treatment has to operate the greater the patient's need for the mothering he failed to obtain. . . . As progress is made it is certainly true that the patient can more and more "take" analysis and treatment becomes increasingly something more than a cooperation in terms of infantile dependence, something that grows into a partnership of two increasingly equal adults as the child-patient grows up to the parent-analyst level. Analysis has by then long ceased to be felt in terms of a psychotic terror of being torn to pieces and can be accepted as the helpful and friendly insight of one with whom the patient is developing a steadily more realistic relationship.²⁷

²⁵ Ibid., pp. 186-188.

²⁶ Ernest Jones, The Life and Work of Sigmund Freud (New York: Basic Books, 1955), II, 448.

²⁷ Guntrip, Personality Structure . . ., p. 413.

From an image theory point of view, therapy tries to deal with the child who is in captivity and attempts to provide good authority, both good mother and good father relationships for the client. This not only frees the child self but also energizes the adult self of the client. However, further research in terms of image therapy would be necessary in order to validate that this actually occurs.

This section has been designed to relate image theory and therapy to other schools of thought and psychotherapy and particularly to the work of rational therapy, transactional analysis, and Missildine's inner child of the past.

CHAPTER V

SUMMARY AND CONCLUSIONS

This study has focused particularly on how the idolatry of a bad parental image acts as a frustration to becoming a whole person. The two main facets of the study have been concerned with images and with idols which have been created by endowing bad parental images with ultimate authority. We began by seeing the importance of the imagination in understanding man. Numerous scholars and clinicians pointed to the neglected understanding of the key role of the imagination. Many of them said in essence what Clemens Benda summarizes:

Modern psychology deals extensively with psychological functions--sensation, perception, instincts, intellect--but it is mute with regard to imagination. Imagination is all but identified with guesswork and illusion; no scientific work gives credit to this aspect of the mind. Yet imagination holds the key position in mental processes, producing the imagery of the world with which we deal and according to which we act.¹

From this base of the pointed need for research concerning the imagination, we turned our attention to surveying the work that has been done by two pioneers in this area: Dr. W. Earl Biddle and Dr. W. Ronald D. Fairbairn. Melanie Klein had done some of the basic research in the realm of phantasy, and these two men moved this exploration forward in their separate endeavors. While Biddle conceptualized his work in an "image theory" and Fairbairn called his theory "an object-relations theory," we saw how similar their thinking was in

¹Clemens Benda, The Image of Love (Glencoe, N. Y.: Free Press, 1961), p. 118.

terms of their understanding of the development of personality and especially of psychopathology in human personality. Their clinical experience taught them that the underlying conflict in the emotionally disturbed persons with whom they worked was a hurtful, destructive relationship with a parental authority (usually mother in the early months) that had become internalized in what Fairbairn called an "endopsychic structure." In other words, the child ego state was kept in captivity by an internalized bad authority image. Both men felt that there was an inner libidinal striving in man for relationship with good authority figures but that this often was blocked by bad relationships with significant authority figures.

Next we moved to a survey of the thinking of Dr. Wilfried Daim in terms of idolatry as a root cause for emotional disturbance. Daim took Freud's concept of fixation and carried it to what he felt was its logical conclusion. The object of fixation was a relative object that became the absolute, and so Daim, in close association with Tillich's thinking, called the object of fixation an "idol." I then tried to show that the object of fixation that became absolutized was in many cases a bad parental image. Utilizing some of Daim's clinical material, I showed how the child ego state was kept in captivity under the domination of the bad parental idol-image. Here I also attempted to correlate that the frustration of the child self in captivity to the idol is what often causes the frustration to becoming a whole person, as I defined it in the terminology of Eitzen and Maslow.

Next I utilized clinical experience from dreams to fairy tales, to add further support to the basic argument. Then further correlations

and clinical evidence were given in relationship to the doctrines of hope and justification by grace. Finally, I attempted to show how the basic concept of the idolatry of a bad parental image could be related to the thinking of other schools of psychotherapy.

Before moving on to the central conclusions of this study, I would like to deal with some questions and criticisms of image theory itself. The first concern deals with the question of whether image theory is something completely new or whether it is something quite old that is simply being restated in some different terminology. Probably the truth lies somewhere between these two positions. Unfortunately, image theory has sometimes been presented as though it were completely new and without any historical roots. This approach has provoked at times a defensive reaction that image theory offers nothing new at all and is an arrogant upstart. In this study I have attempted to show both the historical roots as well as some of the unique emphases of image theory. I have traced the course of development in image theory from the concept of introjection used by Freud through the elaborations on the importance of phantasies as studied by Klein. I have noted the pioneering work of Jung in his appreciation of the imagination and the parental images, and I have attempted to relate image theory to some other schools of psychological theory also.

However, it is in the work of Biddle and Fairbairn that the larger implications of image theory have been examined in more detail. I feel that there are definitely new emphases and discoveries in their work that have been discussed and which will be noted again in the central conclusions. It is sufficient here to point out how their work

has focused on man's not being simply an instinctual being, but that man is basically object-seeking and desires union with good authority. One views man's behavior in a new light when personality is understood in the light of this object-seeking. Defensive behavior also is seen differently as the attempt to evade, destroy, or deny the bad authority image in order to be related to the good authority.

I have pictured image theory, then, like the tree; it has its historical roots but it also has its upper branches of unfolding development.

This leads us to the second concern that there is a need for continued research in various areas of image theory. At certain points in this paper I have mentioned the limitations involved and the need for further research. The most crucial area for research, it seems to me, is in the application of the theory to therapy. The further development of the synthetic techniques to help free a person from the captivating power of the bad authority image and relate him to the true, ultimate Authority is the most important area for research, I believe.

The third area of concern deals with the weaknesses of image theory. This concern deals particularly with the questions of whether in the application of image theory to therapy there occurs a transference cure, added repression and defensiveness, etc. It is fair to say that the application of image theory in therapy differs according to the personality of the therapist. I have seen it used repressively so that the therapist who is anxious himself about a particular bad image may try to suggest the client's contacting the good image so that

the therapist will not have to enter into his own anxiety about the bad image.

I have seen clients who were intellectually familiar with some of the concepts of image theory use the knowledge as a part of their intellectual defense. I have also seen a very aggressive therapist use image theory in such a way that he seemed to produce a transference cure. Thus image theory applied to therapy is not without its problems and dangers also.

While I feel that image theory offers a therapist a deeper and broader perspective for his work, I affirm again that further research is needed to show that the goal and result of the theory applied to therapy faithfully is not to produce further repression or a transference cure, but is to work through at the deepest levels a man's conflicts with his bad authority images and to relate him to the true, ultimate Authority.

Now I come to draw some of the central conclusions of this study and to expand briefly on some of them.

I feel that what has been stated philosophically in the past about man's image of himself being determined by his image of God can now be demonstrated psychologically and clinically as being true. For example, Daim quotes Karl Jaspers as saying, "The kind of God image a human being has determines what kind of personality he is."²

The Christian philosophical position can be stated by J. V. Langmead Casserly: "In the history of human thought, the doctrine of God

²Wilfried Daim, Depth Psychology and Salvation (New York: Ungar, 1963), p. 134, quoting Karl Jaspers.

and the doctrine of man rise and fall together. The more profound our sense of the reality and meaning of divinity the more vivid our apprehension of the unique status and dignity of human personality."³

From the psychological point of view Dr. Earl Loomis has stated: "Man's image of God and his image of himself are somehow always linked together."⁴

It is Daim, however, who has developed this theme in more detail by saying:

The Absolute is the Archimedean point, the axis, the focus, the center of the person. All this amounts to stating summarily that the Self mirrors its own Absolute: in identifying himself, finding himself, and founding himself with and in his Absolute, man is being transformed into that upon which he has grounded himself. And this explains why in the psychoanalytical process the same symbols stand for the "Self"--the center of the human being--and for God. The reason for this is not . . . that "God" and "Self" are identical but rather that the "Self," in the act of communication, enshrines within itself its Absolute, venerating it as "holy," identifying itself with it, immersing and grounding itself in it, and thus in a certain sense becoming one with it. . . . In short, the "Self" is not God. The human being's self-identification with God--properly understood--leads to genuine "individuation": my personal Gestalt enters into the plenitude of its potentiality, for as soon as the human person effaces himself in an act of self-surrender to the divine Person, God's power begins to occupy the central position within the human personality. It may seem paradoxical, but when this happens the person in his uniqueness, far from being obliterated or dissolved, finds himself absolutely confirmed in his specific individuality and in his individual approach to the Absolute.⁵

³ J. V. Langmead Casserly, The Christian in Philosophy (New York: Charles Scribner's Sons, 1951), p. 42.

⁴ Earl A. Loomis, Jr., The Self In Pilgrimage (New York: Harper & Bros., 1960), p. 13.

⁵ Daim, op. cit., p. 134.

Thus it is that a man's subrational image of ultimate authority determines how he feels about himself. If he has an image of ultimate authority that has an attitude of love and acceptance, then he will be more free to become himself. Whereas if his image of ultimate authority is like some of the bad parental images previously described, then he will tend to be frustrated, constricted, and enslaved psychologically and spiritually.

I have said in different ways that man seeks to be in relationship to the true good and loving ultimate Authority, and he is restless until he does experience that relationship. Briefly let us review this point of view and some of the closely related facets of thought.

Dr. David D. Eitzen has written: "Each person is in need of a sense of idiosyncratic sonship in a family of self-accepting siblings always aware of his inescapable relationship to the family centrality--an ever-present father-mother spirit of benign immutability."⁶ I feel that there is good clinical evidence to support this statement. Fairbairn says that the libido or the life-drive of the person is object-seeking and that the child basically needs to know two things; one, that he is loved by the parents and two, that the parents accept his love for them. This is very similar to Biddle's thinking that the basic drive of the individual is for union and that it is through the imagination that the child attempts to feel a spiritual and emotional union with the parent, both by feeling safe to be within each of the parents and then

⁶David D. Eitzen, "Of Evangelism and Psychotherapy," Southern California School of Theology Bulletin, III, 4 (January 1960), 5.

to incorporate each of the parents emotionally within himself. It is when the child self can experience its dependency in relationship to the good father and good mother that he is able to experience an acceptance of his own sonship in relationship to other siblings. It seems that many point in the direction that the underlying problem in emotional difficulty is a question of dependency upon authority and that if the authorities are not good, reliable and trustworthy one gets stuck in infantile dependency. It is when the person can get contact with good object-relations or good authorities that he is able to trust and experience the fullness of his child self.

Also I have supported the position of Fairbairn and Suttie among others that object-seeking in terms of love being primary is fundamental and that hostility is a reaction due to frustration of the love needs and good object-relations being thwarted. A new, broad study on aggression supports this point of view and explores many ramifications of aggression as a consequence of frustration.⁷

I have also tried to point out the positive side of a person's defenses in that it enables him to keep on in relationship to persons and also in some sense to the bad images while at the same time protecting him from destruction. The defenses function as a prison as well as a protective wall.

I have also supported the person's attempting to have a closeness or a union with that which he sees as good and tending to obey the

⁷ Leonard Berkowitz, Aggression, A Social Psychological Analysis (New York: Basic Books, 1964).

authority which he sees as good and to avoid, evade or to destroy the authority images which he sees in his imagination as being bad. While there are many interpretations and numerous facets to the story of the fall, it is interesting to consider that it was through the voice of the doubter and the tempter that Adam and Eve began to doubt their image of God as being the Good Father and they began to consider that it was the tempter and doubter who was the good authority and that God was really the bad one. David Donaldson in reviewing Dr. Paul Fairweather's thinking says:

Everything we do, whether logical or illogical, is an attempt to gain spiritual unity. All defenses are attempts to do this but in self-defeating ways. Having isolated our ego from ourselves, we project the denied bad images of God and self onto the external world where we try to deal with them and make them better outside ourselves. Thus the drive is to achieve goodness and wholeness but the mechanism is self-defeating, since it leaves the inner self untouched. In our neurotic state, which is a universal condition, we all develop good and bad personal images. We then fixate on the frightening bad image and attempt to avoid being destroyed by it by dividing ourselves off from it. Then we generalize these images in an attempt to survive without facing our fear. We may make the bad image all good or all bad and view this image as objectively real. Since we serve the bad image and absolutize it, our behavior is idolatrous and symbolic activity is related to this, idolatry being the substitution of a false absolute for a true absolute. We have substituted a distorted image for the real image. Though this is idolatry the motive or drive behind it is to achieve unity.⁸

This moves us to the next point that has been reiterated. The child self has needed to orient itself around some authority and when this authority is bad, then the child self is held in captivity.

It seems that some therapists are recognizing that the basic problem, which needs a great deal more research, is in dealing with the

⁸David Donaldson, "Summary of the Psychological Thinking of Dr. Paul Fairweather" (Pasadena, 1964), p. 6.

child self in captivity. Berne, Guntrip, Winnicott and others speak of some kind of need for therapeutic regression or regression analysis, which is really an attempt to free the child self. I see this as the psychological attempt to try to find a saviour who has enough power to rescue this child in captivity from the domination and authority of the bad image.

Some people may wonder at the title of the idolatry of a bad parental image, thinking perhaps that a deeper and more fundamental problem would be the attachment to a good parent. It is the bad parental image upon which one tends to fixate, whereas the good parent points beyond himself and does not assume nor accept the role of absolute authority. Dr. Guntrip speaks to this point: "We are faced with the arresting fact that usually it is far harder to grow out of early dependence on a bad parent than on a good parent. The problem of the weakness, emptiness and unreality of the self is not the effect of a failure to outgrow early dependencies; it is rather true that a failure to outgrow early dependencies is an effect of the non-development of substantial selfhood in the child as a result of family frustration. It is precisely in bad parent-child relationships that the child's ego-development is weakest, making him unable to dare to break away."⁹

The captivity is, then, in relation to the bad parental image. Even when the parent is "too good" in the sense of being overindulgent or oversubmissive as Missildine suggests, the child has a bad parental

⁹ Henry Guntrip, Psychotherapy and Religion (New York: Harper & Bros., 1957), p. 140.

image, even though it may be rationalized as being good.

I have also pointed out in the section on hope that a person is vulnerable to despair when he realizes that his "ultimate" is not able to sustain him. Archibald Ward has summarized this experience of having oriented one's life around an "ultimate" which fails:

Loving something with one's total being is not only a prerequisite for wholeness; it is practically a definition of integrated living. . . . The something around which we organize our lives and to which we devote ourselves is whatever represents for us the ultimate in reality and value. In effect, then, this Ultimate is the God we actually worship, love and in terms of whom we order our lives. It goes almost without saying that this actual Ultimate of our prevailing and predominant passions--the god of our everyday living--may be vastly different from our verbal or creedal statements about the nature of God. Indeed, every person loves and worships some actual Ultimate or ultimates quite irregardless of whether he believes in a God or gods of the historical or traditional religions. . . . When a person comes to the feeling that he "has nothing left to live for" his state is one of the concomitants of realizing that his Ultimate is defective or inadequate. His "god" has let him down. When I say that his "god" has let him down, I mean the God he actually lives by, the object of his supreme devotion. . . . It is quite understandable how it is that when what he relies upon fails him he feels that everything is lost. Indeed his "everything" is lost.¹⁰

Thus one is exposed to "unhope" when his idol crashes. He may feel like giving up. However, as I occasionally may say to a person in the midst of this predicament, "While it certainly feels terrible to have this happen, it also provides you with a psychological and spiritual opportunity to find yourself." That is, one often has to have the idol-image crumble before one can be open to the possibility of help from a new authority. In a sense, this is similar to the initial steps in the Alcoholics Anonymous program of admitting that one is

¹⁰ Archibald F. Ward, Jr., "The Great Commandment: Some Implications for Emotional Health," Pastoral Psychology, XIV, 134 (May 1963), 13-14.

powerless over alcohol and that a Power greater than oneself can restore one to sanity.

There are three interwoven aspects that we need to explore at this point, even though they have been dealt with previously. These three facets are of great importance to this study:

- 1) The tremendous power which the absolutized object of fixation (idol-image) exerts over the individual.
- 2) The need for the person to be able to face the idol and in a sense confess and repent of his attachment to the idol.
- 3) Because of the deep enslaving power of the idol one needs to make contact with strong, good authority in persons and in images to be able to be freed from the tyranny of the bad parental image.

We have particularly seen in Daim's thinking the evidence of the grip which the bad authority idol has on a person's life. Fairbairn also emphasizes the strength of the fixation and the great difficulty in breaking up the internalized bad object-relation. He writes:

There can be no room for doubt that the obstinate attachment of the libidinal ego to the exciting object and its reluctance to renounce this object constitute a particularly formidable source of resistance--and one which plays no small part in determining what is known as the negative therapeutic reaction. The attachment in question, being libidinal in character, cannot, of course, be regarded as in itself a repressive phenomenon; but, whilst itself a resultant of repression exercised by the central ego, it also functions as a powerful aid to this process of repression. The attack of the internal saboteur upon the object of the libidinal ego (the exciting object) serves, of course, to perpetuate the attachment of the libidinal ego to its object by virtue of the fact that this object is being constantly threatened. Here we catch a glimpse of the original wolf under its sheep's clothing, i.e., we catch a glimpse of the original ambivalent situation persisting underneath all its disguises; for what the obstinate attachment of the libidinal ego to the exciting object and the equally obstinate aggression of the internal saboteur towards the same object really represent is the obstinacy of the original ambivalent attitude.

The truth is that, however well the fact may be disguised, the individual is extremely reluctant to abandon his original hate, no less than his original need, of his original objects in childhood. This holds particularly true of psychoneurotic and psychotic individuals, not to mention those who fall into the category of psychopathic personality.¹¹

Harry Guntrip reemphasizes the tremendous power of this closed system which persists in frustrating the individual and being self-destructive:

A dream of a patient of my own illustrates concretely and symbolically this conception of the hard core of neurosis as its psychic deadlock in which the patient is shut up in his unconscious in a situation of unremitting self-persecution while his inability to break out arises from his motives for staying in. This male patient dreamed: "I was in a concentration camp and I thought why don't I escape? Then I thought I know my way about in here--if it's bad it's probably worse outside and I'm used to this and know how to make the best of it so I decide to stay in here. . . ." This dream and a statement of Fairbairn's patient (What I really want is a father) give us two clues as to the motivation which supports this extraordinary internal state of affairs. The motivation seems to be twofold: fear and libidinal attachment. My patient stayed in his concentration camp because he feared that it would be worse outside, in a schizoid withdrawal from outer reality. This is confirmed by another dream of a male patient which came at the end of a long series of dreams of escape from prison which always ended in recapture. This unceasing rhythm of escape and re-imprisonment was a static internal situation and the reason was frankly stated in a big dream as follows: "I was in prison in an old ancestral castle (i.e., home, the family set-up). A young man my own age came in and gave me a file to file through the window bars and escape. I said: "I don't need that--the doors are not locked." He said, "Why don't you escape then?" I said, "Look out of that window--see how dangerous it is out there? How would I get on if I found myself out there all alone?" At that moment I discovered my mother was standing behind me as my jailoress."¹²

¹¹W. Ronald D. Fairbairn, Psychoanalytic Studies of the Personality (London: Tavistock, 1952), pp. 117-118.

¹²Henry Guntrip, Personality Structure and Human Interaction (New York: International University Press, 1961), p. 422.

In a further explanation of this phenomenon Guntrip says that
the

ultimate source of resistance is the libidinal cathexis of the internal bad object. . . . The using up of aggression in internal self-persecution rests on a libidinal attachment to an internalized bad object and this is taken up into the self, both the infant's hate of his parents because they are unsatisfying and therefore (to him) destructive, and also what the infant feels to be the parent's hate of himself. This is due to the fact of the infant's identifying himself with his anti-libidinal bad object. The energy of his hate of the bad parent now animates his identification with that bad parent and is changed into self-hate. Yet the self-hate is the disguised form of a libidinal attachment to a (bad) love object. . . . The libidinal ego is the infantile dependent self which is kept in a condition of persisting ego-weakness by the unremitting hate and attack to which it is subjected by another part of the personality which remains in a state of identification with the parents as internalized bad objects. . . . He becomes terrified and takes flight for safety into identification with his bad objects who seem so powerful. Thus the infant having no adequate good object-relationship and no adequate ego--for the two go together--is driven to substitute an identification with bad parents inside himself of both ego and object.¹³

There is no need to belabor this point. But we do need to appreciate the terrible power that the bad parental image exerts over the child self in captivity in order to appreciate later the tremendous power that is needed to lead the exodus out of the bondage to the tyrannical authority. For as Fairbairn has said: "I consider further that what is sought by the patient who enlists psychotherapeutic aid is not so much health as salvation from his past, from bondage to his (internal) bad objects, from the burden of guilt, and from spiritual death. His search thus corresponds in detail to the religious quest."¹⁴

¹³ Ibid., pp. 423 and 426.

¹⁴ W. Ronald D. Fairbairn, "Observations in Defense of the Object-Relations Theory of the Personality," British Journal of Medical Psychology, XXVIII, 2-3 (1955), 156.

The second of the threefold aspects mentioned was the need to face the idol-image around which one has been oriented and to confess and repent of the attachment to the idol. I do not mean to imply that this is to be done in a bombastic way, because we do have to appreciate what this bad authority image has done for a person as well as what it has prevented him from being and doing. But in order to become free one has to face the fact that the idol-image is his idol-image. In religious terminology we would speak of this as confession of the state in which the person has been worshipping in essence a false god. There has to be a repentance for believing in the bad news of the bad authority image and a turning around to believing in the good news of the true ultimate Authority as revealed in Christ.

In psychological terms we would speak of the need to move away from blame to the acceptance of personal responsibility. Let us look at this aspect in a bit more detail. It is often suggested with a certain humorous seriousness that Adam was the initial blamer when he responded to the question of whether he had eaten from the tree which God had commanded him to avoid, by blaming his wife. The clinician certainly sees a great deal of the projection of responsibility onto others or as Eric Berne says, people play the game of blame called "If it weren't for you."¹⁵ Thus it seems important for one to face up to the fact that he has played a part in the creation of the idols. Daim says: "The idol is man's creation and creature; this means that man cannot escape his responsibility as the 'creator' of his world of

¹⁵Eric Berne, Games People Play (New York: Grove Press, 1964), p. 104.

idols."¹⁶ Dr. Aaron Rutledge has said in his seminars that even though the situation that causes the basic conflict in a person's life takes place at a very early age or stage, the person will not get well until he acknowledges that this is the state in which he finds himself and therefore has to take the responsibility to do something about it. Paul Tournier points out the alternatives that one has in terms of the responsibility for conflicts and what he considers to be the healing way for helping to find a way out of the conflicts.

There are two ways always open to both parties; the projection of responsibility upon the other, or the conscious acceptance of his own due responsibility. The first one keeps the conflict going endlessly; the second may lead to its genuine resolution. The former may provide periods of armistice, but the second alone can give assured peace.

Then again there is the conflict between the two generations referred to earlier on when the parents are possessive in an authoritarian or a sentimental way. A "strong" child revolts and wins his freedom by conflict, the scars of which he continues to bear and which influence his behavior in innumerable circumstances in his life. A "weak" child submits but the submission is a mere facade which hides suppressed rebellion. Both of these in the depths of their being project the responsibility upon their parents, which from an objective point of view is not far wrong.

But the other way, the truly creative way, is typified by the young woman who said to me: "I myself am responsible. It is not my mother who has crushed me, but I who have let myself be crushed and who have effaced myself out of a sentimental weakness for my mother." This way of looking at it, even if from an objective point of view it may be disputed, leads to far greater freedom.¹⁷

Thus the individual who is to become free has to take responsibility for the idol-image in his life. Or as the New Testament advises,

¹⁶ Daim, op. cit., p. 225.

¹⁷ Paul Tournier, Guilt and Grace (New York: Harper & Row, 1962), p. 138.

"Little children, keep yourselves from idols--false gods (from anything and everything that would occupy the place in your heart due to God, from any sort of substitute for Him that would take first place in your life). Amen."¹⁸

The third aspect of this concerns the rescuing and the saving from the bad authority image by trust in the good authority. Daim, in particular, has emphasized that since the object of fixation has been given divine power the one who frees the person from the idol has to be a divine Saviour. This point of view will certainly cause a good deal of anxiety in professional circles. Yet I think the time is at hand when serious consideration can be given to seeing a major goal of psychotherapy and pastoral counseling in terms of freeing a person from captivity to the bad idol-image and helping him to experience a relationship to the true Ultimate in his life. Some of the encouraging signs are these:

Directive counseling seems to be coming back into favor and it is being recognized that a therapist does influence his patients regardless of his theoretical orientation. Jerome Frank writes: "It is important for the psychiatrist to accept the fact that he inevitably exerts a strong influence on his patients. He cannot avoid doing so; therefore it is better that he exert his influence consciously than unconsciously."¹⁹

¹⁸ John 5:21. (Amplified New Testament)

¹⁹ Jerome D. Frank, Persuasion and Healing (New York: Schocken Books, 1963), p. 234.

In fact, Frank's major theme in his book is the close affinity between persuasion and healing. In evaluating psychotherapy he says:

This (psychotherapy) is a help-giving process in which a professionally trained person, sometimes with the aid of a group, tries to relieve certain types of distress by facilitating changes in attitudes. As a relationship in which one person tries to induce changes in another, psychotherapy has much in common with child-rearing, education, and various forms of leadership. Its closest affinities, however, are with time-limited interactions between a sufferer and specially trained persons that stress either healing or attitude change. The former include therapeutic rituals in primitive societies and healing religious shrines in our own, the latter religious revivalism and Communist thought reform.²⁰

With this growing professional recognition that the therapist does influence his patients and that he has some values and goals whereby he seeks to help a person make changes in his life, I feel that an image-idol theory approach in pastoral counseling has more professional validity than it would have been given a few years ago.²¹

Gerard's previously quoted statement to the effect that the goal of psychotherapy is not simply analysis but is synthesis around a new spiritual center speaks to the heart of this work. I feel that there must be an analysis which includes the facing of the absolutized object of fixation which has been the center of a person's life, but there must also be a synthesis in which one reorients his life around a new spiritual center, the true ultimate Authority as revealed in Christ.

The methods of the synthesis are still very much in the embryonic stage. I have spoken of a few techniques in this paper, such as

²⁰ Ibid., p. 215.

²¹ Charlotte Buhler, Values in Psychotherapy (Glencoe, N. Y.: Free Press, 1962).

the meditative and visualization techniques developed by Gerard and the dream sequence suggested by Biddle. But this will be a fruitful area for further research. I would mainly like to make the following re-emphasis here.

It seems that there is a basic psychological-spiritual operating principle in regard to becoming free from bondage to the idol and that principle we can call "the expulsive power of a new affection." That is, it is only when one can begin to experience a relationship to a good authority that one begins to have the possibility of expelling the power of the bad authority. Before one can face the anxiety of separation from someone who has been meaningful and who has provided a certain kind of system to one's inner world, one has to find himself in some kind of growing relationship of trust and faith to some other authority so that he can endure the pain and anxiety of separation from the initial authority. When one has been attached to a bad image that has provided some sense of safety, then one necessarily has to find a sense of trust and faith in a good authority in order to expel the idol and the attachment to the idol. For example, in group therapy a woman in her late thirties told about this voice within her that kept telling her how bad she was. The voice was not an auditory hallucination but the internal sentences coming from an idol-image. The voice was like a preacher inside of her that had been idolized and rationalized as being good. One of the therapists pointed out to her that she had been accepting what this voice was saying as being true and he suggested to her that she did not have to accept the guilt but that rather she could question the guilt. During the week between group sessions, she found

that she could not separate the voice from herself. Even during the next group session she was not able to talk to this voice nor place the voice in a chair separate from herself. She wondered how she was going to get free from this, now that she realized that she was agreeing with the voice and had identified with it. Another woman in the group told her that she too had had a voice which she had believed. This woman in trying to help said, "Let's see if I can remember how I got over believing this voice. One night I was praying and I was thinking about the voice and I realized that it was telling me such bad things about myself that it really could not be the voice of God. I kept thinking about that. I kept realizing that this was really not the voice of God and then the voice left me." This woman was describing the psychological and spiritual methodology whereby she was able to be free from the voice of the idol in this situation and to experience the expulsive power of a new affection. In placing herself in a relationship of trust and faith to God, she had been able to break through the power of what she had assigned to be God in the voice of the idol.

This raises serious questions to a purely non-directive approach for pastoral counseling because it seems that some people are so caught and trapped by an idol which they have rationalized as being good and they are so stuck in the context of negative thoughts and emotions that they are not able to get free by themselves, nor would they be able to get free simply by a relationship to another person who was only reflective. These people need to make contact with a divine power and here is where I would suggest that preaching and counseling go hand in hand. It seems that some people cannot break through their attachment

to their idols unless there is someone who reveals in living and in speaking that there is a greater God than the one to whom they are attached. I feel that there is a need for revelation of a divine Saviour in the life of one trapped by a false god. Thus it is as Dr. Earl A. Loomis suggests, that "the appearance of Christ, Christians believe, gave to men a reminder both of who God is and who they are. If to be himself man must express God's image, then here for the first time was God in the flesh. Certainly man no longer had to guess about God's image. He could see God's image, he could see what God did and what He felt; understand what God wished for man's true self to be."²²

We find a similar theme throughout J. B. Phillips' writings. For example, Phillips says, "Christ unquestionably claims to present accurately and authentically the character of God."²³ Thus for Phillips, Christ is the focused God, who has revealed the true design for life and the true image of God and the authentic absolute Authority for man's life. While this needs more investigation, the suggestion is that pastoral counseling has to rely upon revelation, the revelation of God in Christ, to free people who are trapped psychologically and spiritually by the bad object-relations that become idols. In order to become free it takes the revelation of a divine power and the experiencing of that same power in order to remove the bad authority image from the throne.

²²Loomis, op. cit., pp. 20-21.

²³J. B. Phillips, Your God is Too Small (New York: Macmillan, 1961), p. 85.

While such a revelation of the saving power of God in Christ seems necessary, a word of warning should be noted in regard to the image of Jesus Christ. It is a fact that some people do not experience this image as a saving power, but in fact may be afraid of it and see it as a bad image. Thus we need to remember that people have varying images of Christ. These images differ a good deal in how closely they approximate an apprehension of the true nature of Christ. It should also be noted that one can make an absolute of one's own image of Jesus. Thus there is a danger of making an idol out of one's image of Him so that one mistakes an idol-image for the true Ultimate Reality who lies behind and beyond any images of Him.

The process of therapy is one of psychological and spiritual salvation. When people come to us for counseling, in a sense they are asking, "Save us from the evil one," as Tillich translates this petition of the Lord's Prayer. And it is Tillich who has summarized so well this final theme of this study when he speaks of the fact that salvation means both "saving" and "delivering."

The word salvation is derived from the Latin word "salvus" which means heal and whole. The saviour makes "heal and whole" what is sick and disrupted. . . . Jesus calls himself the physician who has come to the sick and not to the healthy. But saving also means delivering, liberating, setting free. . . . It is the evil one--the symbol of the distorting and destroying powers in the world--that keeps us in servitude. The saviour, then, is the conqueror of the evil one and of his powers. . . . Saving is healing from sickness and saving is delivering from servitude; and the two are the same. Let me give you an example of their unity. We consider that the neurotic or psychotic person that cannot face life is sick. But if we describe his disease we find that he is under the power of compulsions from which he cannot extricate himself. He is, as the New Testament expresses it, demonically possessed. In him disease and servitude are the same. . . . It is the enslaving power which prevents us from fulfilling our human destiny. It is the wall that separates us from the eternal life to which we belong; and it is

the sickness of our being and that of our world caused by this separation. Salvation happens whenever the enslaving power is conquered, whenever the wall is broken through, whenever the sickness is healed. He who can do this is called the saviour. Nobody except God can do this. Those who are in chains cannot liberate themselves and those who are sick cannot heal themselves. All liberating, all healing power comes from the other side of the wall which separates us from eternal life. Whenever it happens it is a manifestation of eternal divine life in our temporal and mortal existence. All liberators, all healers are sent by God; they liberate and heal through the power of the eternal given to them.²⁴

So we in the Church are called back to a ministry that we have too long neglected. It is a ministry that faces squarely that the cause and the cure of many emotional and psychological problems lie in the facing of the idolatry of a bad parental image and in the deliverance from it through the healing power of the divine Saviour that is mediated to persons. This is a central and crucial ministry of the Church to lead men from their attachments to false gods in the form of idol-images who teach them bad news about themselves to the saving knowledge of God in Christ, who is the true ultimate Authority with the message of the good news.

Since Paul Tillich has particularly been a seer into the profound reality of these psychological and spiritual interrelationships, I will close with some remarks which he made to the graduating students at Union Theological Seminary in 1955. These words stand as a challenge and a hope to pastoral counselors and to pastoral counseling as the future of this ministry of the Church continues to unfold:

Above all, you have learned the truth of the good news--that laws and commands do not heal, but increase, the sickness of the sick.

²⁴Paul Tillich, The Eternal Now (New York: Charles Scribner's Sons, 1963), pp. 113-115.

You have learned that the name of the healing power is grace, be it the grace of nature on which every physician depends, as even ancient medicine knew, or the grace in history that sustains the life of mankind by traditions and heritage and common symbols, or the grace of revelation that conquers the power of the demons by the message of forgiveness and of a new reality. And you have learned that disease that seems bodily may be mental at root, and that a disease that seems individual may be social at the same time, and that you cannot heal individuals without liberating them from the social demons that have contributed to their sickness. Beyond this, you may have become aware of the fact that both physical and mental, individual and social, illness is a consequence of the estrangement of man's spirit from the divine Spirit, and that no sickness can be healed nor any demon cast out without the reunion of the human spirit with the divine Spirit. For this reason you have become ministers of the message of healing. You are not supposed to be physicians; you are not supposed to be psychotherapists; you are not supposed to become political reformers. But you are supposed to pronounce and to represent the healing and demon-conquering power implied in the message of the Christ, the message of forgiveness and of a new reality. You must be conscious of the other ways of healing. You must cooperate with them, but you must not substitute them for what you represent.

. . . . Let me close with a word of reassurance. There is no greater vocation on earth than to be called to heal and to cast out demons. Be joyous in this vocation! Do not be depressed by its burden, nor even by the burden of having to deal with those who do not want to be healed. Rejoice in your calling. In spite of your own sickness, in spite of the demons working within you and your churches, you have a glimpse of what can heal ultimately, of him in Whom God made manifest His power over demons and disease, of him who represents the healing power that is in the world, and sustains the world and lifts it up to God. Rejoice that you are his messengers. Take with you this joy when you leave this place!²⁵

²⁵ Ibid., pp. 63-65.

APPENDIX

APPENDIX

I would like to call attention to a few resources which are related to this study but which did not seem relevant enough to include in the main body of this study.

Herbert Phillipson, a clinical psychologist in the Tavistock Clinic of London, has developed a projective test called "The Object Relations Technique." He also has a book which explains the use of the test.¹ This test has some similarities to the Thematic Apperception Test. I have not found this test to be of significant help in revealing people's images, and I have not used it extensively.

A second resource which is more for pleasure and for use with children is the award-winning children's book, "Where the Wild Things Are."² This is the story of a boy who goes into his world of phantasy to face all the monstrous images and finds that he is able to cope with them.

The final resource is a sample of numerous pictures that I have gathered to illustrate some facets of image theory. Fig. 21 shows how a child helps to create his own bad image of the parent (Father is a dragon). Fig. 22 shows how the real parent is different from the bad image (Real father is not a dragon).³

¹Herbert Phillipson, The Object Relations Technique (London: Tavistock, 1955).

²Maurice Sendak, Where the Wild Things Are (New York: Harper & Row, 1963).

³Louise Armstrong and Whitney Darrow, A Child's Guide to Freud (New York: Simon and Schuster, 1963).

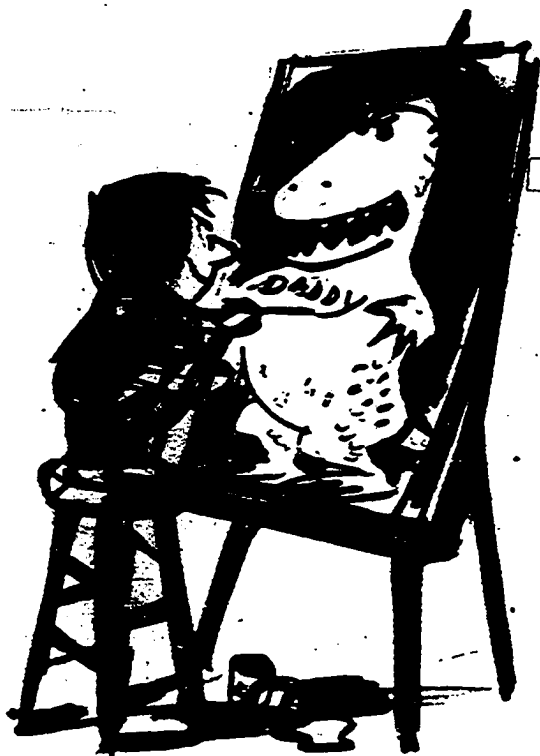


FIGURE 21
FATHER IS A DRAGON

FIGURE 22
FATHER IS NOT A DRAGON



FIGURE 23
THE WITCH'S MASK

Fig. 23 is an artist's drawing of what Fairbairn calls the "exciting, but rejecting object." The woman appears to be sweet and lovely but a witch lurks behind the mask. From another point of view this picture can represent the "rationalized good mother image." That is, the child needs to have a good mother so he denies the reality of the witch mother and relates to mother as though she were the sweet and lovely woman.

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